

MATTHEW

A Greek-English Diglot

for the use of

Translators

(For private circulation only)

MATTHEW

A Greek-English Diglot
for the use of
Translators



The British and Foreign Bible Society
146 Queen Victoria Street London
1959

The Greek-English New Testament:
Matthew

PRINTED IN GREAT BRITAIN BY ROBERT MACLEHOSE AND CO. LTD
THE UNIVERSITY PRESS, GLASGOW

INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet this need in part the production of the Greek-English New Testament was undertaken. The Greek text is that which will appear as the 3rd edition of the British and Foreign Bible Society Greek Testament, the editor of which has been consulted on points of interpretation of the text.

Verse division in the Greek text follows the rules given in the 2nd edition (1958), p. viii : Where no other indication is given, the verse division occurs at the principal stop in the line. For this purpose a colon (:) takes precedence over a comma (,), a question mark (?) takes precedence over a colon (:), a full stop (.) over a question mark (?), and a full stop followed by a sentence beginning with a capital letter over a full stop followed by a sentence beginning with a small letter. If the beginning of a verse is not apparent from the punctuation, it is marked by a vertical rule (|).

Missionaries who have worked in different parts of the

world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars. The translators have tried to follow the original as closely as possible without offending against English usage.

The translation has avoided archaisms, in particular the forms of the second person singular, except in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital ; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

The translator will notice that in this English translation the Greek word *ἰδοὺ* is often not translated. The frequent use that Matthew makes of this word is not typically Greek. It reflects a Semitic idiom which draws attention to an important announcement. In most cases the translation *see* would not be normal in English. The general practice here followed is to translate the word when it can carry its literal meaning.

Like the Greek-English Mark which has already appeared, this Greek-English Matthew is designed to be used by committees engaged in translation work. It should be emphasised that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this edition of Matthew is intended to assist translators to produce versions from the Greek rather than from the English.

The notes and glossary are necessarily brief. Glossary words are marked in the text with an asterisk. The appendix explains the terms used in this Gospel for money and measures. Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

ACCORDING TO MATTHEW

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

- 1¹ *ΒΙΒΛΟΣ* γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ
Αβρααμ.
2 Αβρααμ ἐγέννησεν τὸν Ἰσαακ, Ἰσαακ δὲ ἐγέννησεν τὸν
Ἰακωβ, Ἰακωβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
3 αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φαρες καὶ τὸν Ζαρα ἐκ τῆς
Θαμαρ, Φαρες δὲ ἐγέννησεν τὸν Εσρωμ, Εσρωμ δὲ ἐγέννησεν
4 τὸν Αραμ, | Αραμ δὲ ἐγέννησεν τὸν Αμναδαβ, Αμναδαβ δὲ
ἐγέννησεν τὸν Ναασσων, Ναασσων δὲ ἐγέννησεν τὸν Σαλ-
5 μων, | Σαλμων δὲ ἐγέννησεν τὸν Βοες ἐκ τῆς Ραχαβ, Βοες δὲ
ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ρουθ, Ἰωβηδ δὲ ἐγέννησεν τὸν
6 Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.
Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 | Σολομῶν δὲ ἐγέννησεν τὸν Ροβοαμ, Ροβοαμ δὲ ἐγέννησεν
8 τὸν Αβια, Αβια δὲ ἐγέννησεν τὸν Ασαφ, | Ασαφ δὲ ἐγέννησεν
τὸν Ἰωσαφατ, Ἰωσαφατ δὲ ἐγέννησεν τὸν Ἰωραμ, Ἰωραμ δὲ
9 ἐγέννησεν τὸν Ὀζείαν, Ὀζείας δὲ ἐγέννησεν τὸν Ἰωθαμ,
Ἰωθαμ δὲ ἐγέννησεν τὸν Αχαζ, Αχαζ δὲ ἐγέννησεν τὸν
10 Ἐζεκίαν, | Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς
δὲ ἐγέννησεν τὸν Αμωσ, Αμωσ δὲ ἐγέννησεν τὸν Ἰωσειάν,
11 Ἰωσειάς δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ
12 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν
Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιηλ, Σαλαθιηλ δὲ
13 ἐγέννησεν τὸν Ζοροβαβελ, Ζοροβαβελ δὲ ἐγέννησεν τὸν
Αβιουδ, Αβιουδ δὲ ἐγέννησεν τὸν Ελιακειμ, Ελιακειμ δὲ
14 ἐγέννησεν τὸν Αἰζωρ, | Αἰζωρ δὲ ἐγέννησεν τὸν Σαδωκ, Σαδωκ
δὲ ἐγέννησεν τὸν Αχειμ, Αχειμ δὲ ἐγέννησεν τὸν Ἐλιουδ,
15 | Ἐλιουδ δὲ ἐγέννησεν τὸν Ελεάζαρ, Ελεάζαρ δὲ ἐγέννησεν τὸν
16 Μαθθαν, Μαθθαν δὲ ἐγέννησεν τὸν Ἰακωβ, | Ἰακωβ δὲ ἐγέν-

ACCORDING TO MATTHEW

The life-story ^a of Jesus Christ,* the Son of David, the son 1
of Abraham.

Abraham begot Isaac, Isaac begot Jacob, Jacob begot 2
Judah and his brothers, Judah begot Perez and Zerah by 3
Tamar, Perez begot Hezron, Hezron begot Ram, Ram 4
begot Amminadab, Amminadab begot Nahshon, Nah-
shon begot Salmon, Salmon begot Boaz by Rahab, Boaz 5
begot Obed by Ruth, Obed begot Jesse, and Jesse begot 6
King David.

David begot Solomon by the wife of Uriah, Solomon 7
begot Rehoboam, Rehoboam begot Abijah, Abijah begot
Asa, Asa begot Jehoshaphat, Jehoshaphat begot Joram, 8
Joram begot Uzziah, Uzziah begot Jotham, Jotham begot 9
Ahaz, Ahaz begot Hezekiah, Hezekiah begot Manasseh, 10
Manasseh begot Amos, Amos begot Jòsiah, Josiah begot 11
Jechoniah and his brothers, at the time of the deportation
to Babylon.

After the deportation to Babylon Jechoniah begot 12
Shealtiel, Shealtiel begot Zerubbabel, Zerubbabel begot 13
Abiud, Abiud begot Eliakim, Eliakim begot Azor, Azor 14
begot Zadok, Zadok begot Achim, Achim begot Eliud,
Eliud begot Eleazar, Eleazar begot Matthan, Matthan 15
begot Jacob, Jacob begot Joseph the husband of Mary, 16

^a Or, *genealogy*.

νησεν τὸν Ἰωσηφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβρααμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

18 Τοῦ δὲ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσηφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου.

19 Ἰωσηφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν 20 δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσηφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν

Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ 21 Πνεύματός ἐστιν Ἁγίου. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ

22 ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος,

23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Εμμανουήλ,

24 ὃ ἐστὶν μεθερμηνεόμενον Μεθ' ἡμῶν ὁ Θεός. ἐγερθεὶς δὲ ὁ Ἰωσηφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ 25 ἄγγελος Κυρίου, καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

21 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεεμ τῆς Ἰουδαίας ἐν 22 ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν 23 παρεγένοντο εἰς Ἱεροσόλυμα | λέγοντες, Ποῦ ἐστὶν ὁ 24 τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων ; εἶδομεν γὰρ αὐτοῦ τὸν 25 ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

3 ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερο- 4 σόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς

of whom was born Jesus, who is called the Messiah.*

So all the generations from Abraham to David were four- 17
teen generations, from David to the deportation to Babylon
fourteen generations, and from the deportation to Babylon
to the Messiah fourteen generations.

The birth of the Messiah was like this. When His mother, 18
Mary, was betrothed to Joseph, before they came together
she was found to be with child through the Holy Spirit.*
Her husband, Joseph, being an upright man and unwilling 19
to expose her, wished to divorce her secretly. He had these 20
things in mind but the angel * of the Lord appeared to him
in a dream, and said, "Joseph, son of David, do not
be afraid to take home Mary your wife, for that which
is conceived in her is through the Holy Spirit. She shall 21
bear a son, and you shall name Him Jesus, for He will
save His people * from their sins." All this took place to 22
fulfil what was spoken by the Lord through the prophet,
who said :

A maiden shall be with child and bear a son, 23
and they shall name Him Emmanuel,

which is translated, *God with us*. When Joseph woke from 24
sleep he did as the angel of the Lord had commanded him,
and took his wife home, but he did not know her until she 25
had given birth to a son ; and he named Him Jesus.

When Jesus was born in Bethlehem of Judæa in the 2
time of King Herod, Magi ^a from the east came to Jeru-
salem, saying, " Where is the new-born King of the Jews? ^b 2
For we have seen His star at its rising and have come to
worship Him." Hearing this, King Herod was troubled 3
and all Jerusalem with him, and when he had brought to- 4
gether all the chief priests * and the scribes * of the people *

^a A priestly caste among the Persians.

^b Or, *He who has been born King of the Jews*.

καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ
 5 Χριστὸς γενᾶται. οἱ δὲ εἶπαν αὐτῷ, '὘ν Βηθλεεμ τῆς
 'Ιουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου,

6 Καὶ σὺ Βηθλεεμ, γῆ 'Ιούδα,
 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν 'Ιούδα·
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
 ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

7 Τότε 'Ηρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν
 8 παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ
 πέμψας αὐτοὺς εἰς Βηθλεεμ εἶπεν, Πορευθέντες ἐξετάσατε
 ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε, ἀπαγγείλατέ
 9 μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκού-
 σαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστήρ, ὃν
 εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστᾶθαι
 10 ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν
 11 χαρὰν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον
 τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες
 προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς 'Ηρώδην,
 δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 13 'Αναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται
 κατ' ὄναρ τῷ Ἰωσήφ λέγων, 'Ἐγερθεὶς παράλαβε τὸ παιδίον
 καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι
 ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ 'Ηρώδης ζητεῖν τὸ παι-
 14 δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ
 παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
 15 Αἴγυπτον, | καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς 'Ηρώδου· ἵνα
 πληρωθῇ τὸ ρῆθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος,
 'Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
 16 Τότε 'Ηρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων
 ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας

61 Mic. 5. 2. 151 Hos. 11. 1.

he asked them where the Messiah * was to be born. They 5
said to him, " In Bethlehem of Judæa ; for it is written thus
through the prophet :

Thou, Bethlehem in the land of Judah,^a 6
art by no means least among the rulers of Judah,
for out of thee a leader shall come
who shall rule My people, Israel."*

Then Herod, having secretly called the Magi, tried to 7
learn precisely from them the time when the star appeared,
and sent them to Bethlehem, saying, " Go and make exact 8
enquiries about the child, and when you find Him bring me
word, that I too may come and worship Him." Having 9
heard the king they departed, and the star which they saw
at its rising went before them, till it came and stopped over
the place where the child was. When they saw the star, 10
they rejoiced very greatly ; ^b and when they had entered 11
the house they saw the child with His mother Mary. They
fell and worshipped Him, and opening their caskets they
offered to Him *gifts, gold and frankincense* and myrrh. Being 12
instructed in a dream not to go back to Herod they with-
drew to their own country by another road.

When they had withdrawn, the angel * of the Lord 13
appeared to Joseph in a dream, saying, " Get up, take the
child and His mother, and flee to Egypt, and stay there till
I tell you, for Herod is going to seek the child to destroy
Him." He got up, took the child and His mother in the 14
night and withdrew to Egypt, and was there till the death
of Herod ; that what was spoken by the Lord through the 15
prophet might be fulfilled, when he said, *Out of Egypt I*
called My son.

Then Herod, seeing that he had been fooled by the Magi, 16
was furious, and sent and killed all the boys in Bethlehem

^a Lit., *Bethlehem, land of Judah.* ^b Lit., *they rejoiced with very great joy.*

τοὺς ἐν Βηθλεεμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν
17 μάγων. τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἱερεμίου τοῦ προ-
φήτου λέγοντος,

18 Φωνὴ ἐν Ραμα ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολὺς·
Ραχηλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἑρῳδου, ἰδοὺ ἄγγελος Κυρίου
20 φαίνεται κατ' ὄναρ τῷ Ἰωσηφ ἐν Αἰγύπτῳ | λέγων, Ἐγερ-
θεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου
εἰς γῆν Ἰσραηλ· τεθήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν
21 τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν
22 μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραηλ. ἀκούσας δὲ
ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ Ἑρῳδου τοῦ
πατρὸς αὐτοῦ ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ'
23 ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἔλθων
κατώκησεν εἰς πόλιν λεγομένην Ναζαρεθ· ὅπως πληρωθῇ
τὸ ῥῆθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.
31 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ
2 Βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων,
3 Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. οὗτος
γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Ἔτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ·
5 ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον. Τότε ἐξεπο-
ρεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ

18: Jer. 31. 15. 3. 1-12: Mk. 1. 2-8, Lk. 3. 2-18. 3: Is. 40. 3.

and in all its territory, who were two years old or under, according to the time which he had learned from the Magi. Then was fulfilled what was spoken through the prophet 17 Jeremiah, who said :

A voice was heard in Ramah, 18
wailing and great mourning,
Rachel weeping for her children,
and refusing to be comforted because they were not.

On the death of Herod the angel of the Lord appeared 19 in a dream to Joseph in Egypt, saying, "Get up, take the 20 child and His mother, and go to the land of Israel, for they are dead who sought the child's life." He got up, took the 21 child and His mother, and went to the land of Israel. When 22 he heard that Archelaus was king over Judæa in place of his father Herod he was afraid to return there, and being instructed in a dream he withdrew to the region of Galilee. He went and settled in a city called Nazareth, that what 23 was spoken through the prophets might be fulfilled : "He shall be called a Nazarene."

In those days John the Baptizer came proclaiming in the 3 wilderness ^a of Judæa, "Repent, for the Kingdom of 2 Heaven * has drawn near. For this is he who was spoken 3 of through the prophet Isaiah, who said :

The voice of one crying out in the wilderness,
'Prepare the way of the Lord,
make His paths straight.' "

John wore a garment of camel hair and a leather 4 girdle round his waist, and his food was locusts and wild honey.

Jerusalem, all Judæa and all the district around the 5

^a That is, uninhabited place.

- 6 πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
- 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
- 8, 9 ὀργῆς ; ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων
- 10 ἐγείρει τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν
- 11 καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ
- 12 πυρὶ· οὐ τὸ πτόν ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.
- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
- 14 ὁ δὲ διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρειᾶν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἄφες ἄρτι· οὕτως γὰρ πρέπει ἐστὶν ἡμῖν
- 16 πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. | καὶ βαπτισθεὶς ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν Πνεῦμα Θεοῦ
- 17 καταβαῖνον ὡσεὶ περιστεράν, ἐρχόμενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
- 41 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ τεσσαράκοντα νύκτας ὕστερον
- 3 ἐπεινάσεν. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ Υἱὸς

13-17: Mk. 1. 9-11, Lk. 3. 21-22, Jn. 1. 31-34. 17: Ps. 2. 7. 4. 1-11: Mk. 1. 12-13, Lk. 4. 1-13.

Jordan went out to him, and they * were baptized * by him 6
in the Jordan, confessing their sins.

Seeing many of the Pharisees * and Sadducees * coming 7
to his baptism, he said to them, “ Offspring of vipers, who
advised you to flee from the coming wrath? Produce fruit 8
worthy of repentance ; and do not think of saying among 9
yourselves, ‘ We have Abraham as father,’ for I tell you
that God can from these stones raise up children for Abra-
ham. Already the axe lies at the root of the trees. Every 10
tree then that does not produce good fruit is cut down and
thrown into the fire. I indeed baptize you with water for 11
repentance. He who is coming after me is mightier than
I ; I am not worthy to carry His sandals. He will baptize
you with the Holy Spirit * and with fire. His winnowing 12
fan is in His hand, He will thoroughly clear His threshing
floor, and gather His wheat into His granary, but the chaff
He will burn up with unquenchable fire.”

Then Jesus came from Galilee to John at the Jordan to 13
be baptized by him. But he tried to prevent Him, saying, 14
“ I need to be baptized by You, and You come to me? ”
Jesus answered him, “ Permit Me now, for in this way it is 15
fitting for us to fulfil all righteousness.” He permitted Him.
And Jesus, when He had been baptized, went up at once 16
from the water ; the heavens were opened to Him, and He
saw the Spirit of God descending like a dove and coming
upon Him ; and a voice from the heavens said, “ This is 17
*My only * Son in whom I am well-pleased.*”

Then Jesus was led up by the Spirit into the wilderness,^b 4
to be put to the test by the devil. After fasting for forty days 2
and nights He was hungry, and the tempter came and said 3
to Him, “ If You are the Son of God, tell these stones to

^a That is, the inhabitants.

^b That is, uninhabited place.

- 4 εἰ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται
 5 ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν
 6 αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, | καὶ λέγει αὐτῷ, Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

καὶ ἐπὶ χειρῶν ἀρουσίν σε,

μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

- 7 ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις
 8 Κύριον τὸν Θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς
 9 βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, Σατανᾶ· γέγραπται γάρ,
 11 Κύριον τὸν Θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.
 12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν
 13 Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλων
 14 καὶ Νεφθαλεμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,
 15 Γῇ Ζαβουλων καὶ γῇ Νεφθαλεμ,
 ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
 Γαλιλαία τῶν ἐθνῶν,
 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ
 εἶδεν φῶς μέγα,
 καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
 φῶς ἀνέτειλεν αὐτοῖς.

4: Dt. 8. 3. 6: Ps. 91. 11-12. 7: Dt. 6. 16. 10: Dt. 6. 13. 12-17: Mk. 1. 14-15, Lk. 4. 14-15, Jn. 2. 12. 15-16: Is. 8. 23, 9. 1.

become bread." But He answered, " It is written, *Man 4*
shall not live by bread alone, but by every word of God."

Then the devil took Him into the Holy City. He set Him 5
on the pinnacle of the Temple and said to Him, " If 6
You are the Son of God, throw Yourself down ; for it is
written :

*He shall command His angels * concerning thee,*
and they shall bear thee up on their hands
lest thou strike thy foot against a stone."

Jesus said to him, " Again it is written, *Thou shalt not put the 7*
Lord thy God to the test."

Again the devil took Him to a very high mountain, and 8
showed Him all the kingdoms of the world and their glory ;
and he said to Him, " I shall give You all these things if 9
You fall down and worship me." Then Jesus said to him, 10
" Begone, Satan ; * for it is written, *Thou shalt worship the*
Lord thy God, and serve Him alone." Then the devil left Him, 11
and angels came and attended on Him.

When He heard that John had been arrested He with- 12
drew into Galilee. Leaving Nazareth He came and settled 13
in Capernaum by the sea, in the territories of Zebulun and
Naphthali, in order that what was spoken through the 14
prophet Isaiah might be fulfilled, when he said :

Land of Zebulun and land of Naphthali, 15
along the road to the sea, beyond the Jordan,
Galilee of the nations,
*the people * who were sitting in darkness* 16
have seen a great light,
and on those who were sitting in the land and shadow of death
light has dawned.

- 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Ἡ-
γικεν ἡ βασιλεία τῶν οὐρανῶν.
- 18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν
δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασ-
19 σαν· ἦσαν γὰρ ἀλεεῖς. καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω
20 μου, καὶ ποιήσω ὑμᾶς ἀλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως
21 ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προσβὰς ἐκεῖθεν
εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου
τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ
22 ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν
πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
- 23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς
συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
λείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν
24 τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν·
καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικί-
λαις νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους
καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν
25 αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς
Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας
καὶ πέραν τοῦ Ἰορδάνου.
- 51 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος
2 αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ
στόμα αὐτοῦ ἐδίδασκεν αὐτούς λέγων,
- 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 μακάριοι οἱ πενθοῦντες,
ὅτι αὐτοὶ παρακληθήσονται.
- 5 μακάριοι οἱ πραεῖς,
ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

18-22: Mk. 1. 16-20, Lk. 5. 1-11, Jn. 1. 40-42. cc. 5-7: Lk. 6. 20-49.
5: Ps. 37. 11.

From that time Jesus preached and said, "The Kingdom 17
of Heaven * has drawn near."

As He was walking by the Sea of Galilee He saw two 18
brothers, Simon called Peter, and his brother Andrew, cast-
ing a net into the sea, for they were fishermen. He said to 19
them, "Come, follow Me, and I will make you fishers of
men." Then they left the nets and followed Him. When 20, 21
He had gone on from there He saw two other brothers,
James son of Zebedee, and John his brother, in a boat with
their father Zebedee making ready their nets; and He
called them. Then they left the boat and their father, and 22
followed Him.

He went about in all Galilee, teaching in their syna- 23
gogues,* proclaiming the Good News * of the Kingdom,
and healing all disease and sickness among the people.*
The report of Him went into the whole of Syria, and they 24
brought to Him all who were sick with various diseases
and beset with pain, demoniacs,* lunatics and paralytics,
and He healed them. Great crowds followed Him from 25
Galilee, the Decapolis, Jerusalem, Judæa and beyond the
Jordan.

Seeing the crowds He went up into a mountain. When 5
He had sat down His disciples came to Him. He opened 2
His mouth and taught them, saying,

"Blessed ^a are *the spiritual poor*, 3
for the Kingdom of Heaven * is theirs.
Blessed are the *mourners*, 4
for they *shall be comforted*.
Blessed are *the meek,** 5
for they *shall possess the earth*.

^a Or, *happy*, and so in the following verses.

- 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην,
ὅτι αὐτοὶ χορτασθήσονται.
- 7 μακάριοι οἱ ἐλεήμονες,
ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
- 9 μακάριοι οἱ εἰρηνοποιοί,
ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.
- 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
12 εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἑμοῦ. χαίrete
καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς
οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ
ὑμῶν.
- 13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ,
ἐν τίνι ἀλισθησεται ; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι
14 ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε
τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω
15 ὅρους κειμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν
ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν
16 τοῖς ἐν τῇ οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν
ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
ἔργα καὶ δοξάσωσιν τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς
οὐρανοῖς.
- 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς
18 προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ἀμην
γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα
ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν
19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων
τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλά-
χιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν
ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ
20 τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν

Blessed are those who hunger and thirst for righteousness, 6

for they shall be satisfied.

Blessed are the compassionate, 7

for they shall receive compassion.

Blessed are *the pure in mind*,* 8

for they shall see God.

Blessed are the peacemakers, 9

for they shall be called sons of God.

Blessed are those persecuted for righteousness' sake, 10

for the Kingdom of Heaven is theirs.

Blessed are you when men reproach and persecute you, 11
and on account of Me say every evil thing against you. Be 12
glad and rejoice, because your reward in heaven is great,
for so they persecuted the prophets who were before you.

"You are the salt of the earth.^a If salt loses its taste, 13
with what will it be made salty? It is no longer good for
anything except to be thrown out and trodden down by
men. You are the light of the world. A city set on a moun- 14
tain cannot be hidden. One does not light a lamp and put 15
it under a measuring-vessel ^b but on a lamp-stand, and it
shines for everyone in the house. Let your light so shine 16
before men, that they may see your good deeds and give
glory to your Father who is in heaven.

"Do not think that I came to destroy the Law or the 17
Prophets ; I did not come to destroy but to fulfil. In truth 18
I tell you, until heaven and earth pass away, not one iota ^c or
one tittle ^c shall pass from the Law till all is fulfilled. Who- 19
ever breaks one of these least commandments, and teaches
men so, shall be called least in the Kingdom of Heaven ; *
but whoever practises them and teaches them, he shall be
called great in the Kingdom of Heaven ; for I tell you that 20

^a Or, *land of Israel*.

^b See Appendix.

^c Small parts of Hebrew letters.

- ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων,
 οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
 21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, **Οὐ φονεύσεις·** ὃς δ' ἂν
 22 φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω ὑμῖν ὅτι
 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει·
 ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, *Ρακα*, ἔνοχος ἔσται τῷ
 συνεδρίῳ· ὃς δ' ἂν εἴπῃ, *Μωρέ*, ἔνοχος ἔσται εἰς τὴν
 23 γέενναν τοῦ πυρός. ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ
 τὸ θυσιαστήριον κακεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι
 24 κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστη-
 ρίου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ
 25 τότε ἔλθων πρόσφερε τὸ δῶρόν σου. ἴσθι εὐνοῶν τῷ
 ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ·
 μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ
 26 ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇσῃ· ἀμην λέγω σοι, οὐ μὴ
 ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
 27, 28 Ἦκούσατε ὅτι ἐρρέθη, **Οὐ μοιχεύσεις.** ἐγὼ δὲ λέγω ὑμῖν
 ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη
 29 ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός
 σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
 σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 30 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. καὶ εἰ ἡ
 δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ
 σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 31 καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. Ἐρρέθη δέ,
Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.
 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
 παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχεῖσθαι, καὶ ὃς
 33 ἐὰν ἀπολελυμένην γαμήσῃ, μοιχεύεται. Πάλιν ἠκούσατε ὅτι
 ἐρρέθη τοῖς ἀρχαίοις, **Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ**

31: Dt. 24. 1. 33: Ex. 20. 7, Lv. 19. 12, Nu. 30. 3.

unless your righteousness exceeds that of the scribes * and Pharisees * you shall not enter the Kingdom of Heaven.

"You have heard that it was said to men in the past, 21 *Thou shalt not kill* ; whoever kills shall be liable to judgment. I tell you that everyone who is angry with his brother shall 22 be liable to judgment ; whoever says to his brother, 'Raca,'^a shall be liable to^b the Sanhedrin ; * whoever says, 'Fool,' shall be liable to the fiery Gehenna.* If there- 23 fore you^c are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar, first go and be recon- 24 ciled to your brother, and then come and offer your gift. Make friends with your opponent quickly while you are 25 with him on the road, lest he hand you over to the judge, and the judge to the jailor, and you be thrown into prison. In truth I tell you, you will not come out of it until you have 26 paid the last quadrans.^d

"You have heard that it was said, *Thou shalt not commit* 27 *adultery*. I tell you that everyone looking at a woman so as 28 to desire her has already committed adultery with her in his mind.* If your right eye causes you to fall away,* take 29 it out and throw it from you, for it is good for you that one of your members perish and that your whole body be not thrown into Gehenna.* And if your right hand causes you 30 to fall away, cut it off and throw it from you, for it is good for you that one of your members perish and that your whole body go not into Gehenna.

"It was said, *Whoever divorces his wife let him give her a* 31 *certificate of divorce*. I tell you that everyone who divorces 32 his wife except on account of unchastity causes her to commit adultery, and whoever marries a divorced woman commits adultery.

"Again, you have heard that it was said to men in the 33 past, *Thou shalt not break thy vows*, but *thou shalt perform thy*

^a An expression of contempt.

^b That is, liable to the judgment of.

^c In vv. 23-26, *you* is singular.

^d A small coin, $\frac{1}{4}$ of a denarius. See Appendix.

34 Κυρίῳ τοὺς ὅρκους σου. ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως·
 35 μῆτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ Θεοῦ· | μῆτε ἐν
 τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μῆτε εἰς
 36 Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου Βασιλέως· μῆτε
 ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα
 37 λευκὴν ποιῆσαι ἢ μέλαιναν. ἔστω δὲ ὁ λόγος ὑμῶν, Ναὶ
 ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.
 38 Ἑκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ
 39 ὀδόντα ἀντὶ ὀδόντος. ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
 τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα
 40 σου, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι
 κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.
 42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι
 43 μὴ ἀποστραφῆς. Ἑκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν
 44 πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. ἐγὼ δὲ λέγω
 ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ
 45 τῶν διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ Πατρὸς
 ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ
 πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τί μισθὸν
 47 ἔχετε ; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν ; | καὶ
 ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν
 48 ποιεῖτε ; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν ; | Ἔσεσθε
 οὖν ὑμεῖς τέλειοι ὡς ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τέλειός
 ἐστίν.
 61 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν
 τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε,
 μισθὸν οὐκ ἔχετε παρὰ τῷ Πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρα-
 2 νοῖς. Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμ-
 προσθὲν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συνα-
 γωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν

38: Lv. 24. 19-20. 39-48: Lk. 6. 27-36, Jn. 18. 22-23. 43: Lv. 19. 18.

vows to the Lord. I tell you not to take oaths at all, neither 34
by *heaven* because *it is the throne of God*, nor by *the earth* because 35
it is the footstool of His feet, nor by Jerusalem because it is *the*
city of the Great King ; nor shall you take oaths by your head 36
because you are not able to make one hair white or black.
Let your word 'Yes' mean 'Yes' and your 'No' mean 37
'No'. What is more than these comes from evil.^a

"You have heard that it was said, *Eye for eye*, and *tooth* 38
for tooth. I tell you not to resist evil,^a but to him who slaps 39
you on your right cheek turn the other also. If a man 40
wishes to go to law with you and take your tunic, let him
have your cloak also. If a man commandeers^b you for one 41
mile, go with him two. Give to him who asks you, and do 42
not turn away from him who wishes to borrow from you.

"You have heard that it was said, *Thou shalt love thy neigh-* 43
bour, and hate thy enemy. I tell you, love your enemies 44
and pray for those who persecute you, that you may be sons 45
of your Father who is in heaven, because He makes His
sun rise on the evil and the good and sends rain on the
righteous and the unrighteous. For if you love those who 46
love you, what reward have you? Do not tax-collectors
also do the same? And if you greet your brothers only 47
what are you doing more than others? ^c Do not the heathen
do the same? So then, *you shall be perfect*, as your heavenly 48
Father is perfect.

"Beware not to do your righteousness in front of men 6
to be looked at by them ; otherwise you have no reward
with your Father who is in heaven.

"When you^d give alms, do not blow a trumpet before 2
you as the hypocrites do in the synagogues * and in streets

^a Or, *the Evil One*.

^b The Greek word is a military term meaning "to press into service".

^c Or, *what are you doing more than ordinary?* Lit., *what are you doing more?*

^d In vv. 2-6, *you* is singular, except in the phrase *In truth I tell you* (vv. 2, 5).

ἀνθρώπων· ἀμην λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
 3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου
 4 τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ
 κρυπτῷ· καὶ ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτός
 5 ἀποδώσει σοι. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς
 οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
 γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανώ-
 6 σιν τοῖς ἀνθρώποις· ἀμην λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν
 μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ
 ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ
 Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατὴρ σου ὁ βλέπων
 7 ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ μὴ βαττα-
 λογήσητε ὥσπερ οἱ ἔθνικοί· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυ-
 8 λογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῇτε αὐ-
 τοῖς· οἶδεν γὰρ ὁ Πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ
 9 ἡμᾶς αἰτῆσαι αὐτόν. οὕτως οὖν προσεύχεσθε ὑμεῖς·

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 Ἀγιασθήτω τὸ ὄνομά σου,
 10 ἐλθάτω ἡ βασιλεία σου,
 γενηθήτω τὸ θέλημά σου,
 ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
 11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφή-
 καμεν τοῖς ὀφειλέταις ἡμῶν·
 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς
 ἀπὸ τοῦ πονηροῦ.
 14 Ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
 15 ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ
 ἀφῇτε τοῖς ἀνθρώποις, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ
 16 παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς
 οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα
 αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμην

9-13: Lk. 11. 2-4. 14-15: Mk. 11. 25-26.

to be praised by men. In truth I tell you, they have
received their reward. When you give alms your left hand 3
must not know what your right is doing, in order that 4
your almsgiving may be in secret, and your Father who
sees in secret will recompense you.

“ When you pray you shall not be as the hypocrites, for 5
they love to stand and pray in synagogues and at street
corners to be seen by men. In truth I tell you, they have
received their reward. But when you pray, go into your 6
inner room and, having closed your door, pray to your
Father who is in secret ; and your Father who sees in secret
will recompense you.

“ When praying do not babble like the heathen, for they 7
think they will be listened to because of their many words.
Do not be like them, for your Father knows what you need 8
before you ask Him. Pray then in this manner : 9

Our Father in heaven,
May Thy name be sanctified,
May Thy Kingdom come, 10
May Thy will be done,

As in heaven so on earth.

Give us today our bread for the day ; ^a 11

And forgive us our debts, as we also have forgiven our 12
debtors ;

And do not bring us to testing, but deliver us from evil.^{b c} 13
For if you forgive men their offences, your heavenly 14
Father will also forgive you, but if you do not forgive men, 15
neither will your Father forgive your offences.

“ When you fast do not look gloomy like the hypocrites, 16
for they disfigure their faces so that they may appear to

^a The meaning of the Greek is unknown. Two suggested meanings
are *bread for today* (Old Latin) and *bread for the oncoming day* (Jerome, quot-
ing a Hebrew Gospel).

^b Or, *the Evil One*.

^c Some witnesses add : *For Thine is the Kingdom and the power and the
glory for ever, Amen.*

- 17 λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων
 18 ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νύβαι, ὅπως
 μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ Πατρὶ σου τῷ
 ἐν τῷ κρυφαίῳ· καὶ ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ
 ἀποδώσει σοι.
- 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς
 καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
 20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
 ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
 21 διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γάρ ἐστιν ὁ θησαυρὸς
 22 σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου. Ὁ λύχνος τοῦ σώματός
 ἐστὶν ὁ ὀφθαλμός. ἐὰν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ
 23 σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς
 ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ
 24 ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. Οὐδεὶς δύναται
 δυσὶ κυρίοις δουλεῦν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν
 ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου κατα-
 25 φρονήσει· οὐ δύνασθε Θεῷ δουλεῦν καὶ μαμωνᾷ. Διὰ
 τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε
 καὶ τί πίνητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθητε· οὐχὶ ἡ
 ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν
 οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ Πατὴρ
 ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον δια-
 27 φέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσ-
 28 θεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ ἐνδύματος
 τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξά-
 29 νουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· | λέγω δὲ ὑμῖν ὅτι
 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν
 30 τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ
 αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέν-
 31 νουσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μερι-

19-21: Lk. 12. 33-34. 22-23: Lk. 11. 34-36. 24: Lk. 16. 13. 25-33:
 Lk. 12. 22-31.

men as fasting. In truth I tell you, they have received their reward. But you, when fasting, anoint your head and wash your face, that you may not be seen by men as fasting, but by your Father who is in secret ; and your Father who sees in secret will recompense you.

“ Do not store up for yourselves treasures on earth where moth and corrosion ^a destroy them, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor corrosion destroys them, and where thieves do not break in and steal. For where your treasure is, there your heart ^{*} also will be.

“ The lamp of the body is the eye. If your eye is sound your whole body will be light ; but if your eye is evil your whole body will be dark. If then the light in you is darkness, how great is the darkness!

“ No one can serve two masters ; for either he will hate the one and love the other, or he will be attached to one and despise the other. You cannot serve God and wealth.

“ Therefore I tell you not to be anxious about your life, what you are to eat and what you are to drink, nor about your body, what you are to wear. Is not life more than food and the body than clothes? Consider the birds of the air : they do not sow or reap, nor gather up into barns, and your heavenly Father feeds them. Are you not much better than they? For who of you can by being anxious add a span to his life? ^b And concerning clothes why are you anxious? Consider how the wild lilies grow. They do not toil or spin, but I tell you that not even Solomon in all his glory was dressed like one of these. If God clothes in this way the grass of the field, which is here today and is thrown into a furnace tomorrow, will He not much more clothe ^c you, men of little faith? So do not be

^a Lit., *eating*.

^b Or, *a cubit to his height*. See Appendix.

^c *Clothe* is not in the Greek, but is understood.

μνήσθε λέγοντες, Τί φάγωμεν; ἢ, Τί πίνωμεν; ἢ, Τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ Πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ οὖν μεριμνήσθε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

- 7 1, 2 Μὴ κρίνετε, ἵνα μὴ κριθήτε· ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.
 3 τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ
 4 σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ
 πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
 5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
 6 τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ
 βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες
 7 ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
 8 εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι
 9 ἀνοιγήσεται. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ
 10 ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν
 11 ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
 12 ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
 13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί

anxious, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' The Gentiles * seek 32 for all these things. Your Father knows that you need all these. Seek first His Kingdom and His righteousness and 33 all these shall be given you in addition. Do not therefore 34 be anxious about tomorrow, for tomorrow will be anxious about itself. The day's wickedness is sufficient for it.^a

"Do not judge, that you may not be judged; for with 72 the judgment you judge you will be judged, and with the measure you measure it will be measured to you. Why do 3 you^b look at the speck in your brother's eye, and do not notice the beam in your own eye? Or, how will you ^b say 4 to your brother, 'Let me take the speck out of your eye'? Look, in your own eye there is a beam! Hypocrite, first 5 take the beam out of your own eye, and then you ^b will see clearly to take the speck out of your brother's eye.

"Do not give what is sacred to dogs, and do not throw 6 your pearls before pigs, lest they trample on them with their feet and turn and tear you.

"Ask and it will be given you; 7

Seek and you will find;

Knock and it will be opened for you;

for everyone who asks receives, he who seeks finds, and for 8 him who knocks it will be opened. What man is there 9 among you who, if his son asks him for bread, will give him a stone? And if he asks for a fish, will he give him a ser- 10 pent? If you then who are evil know how to give good 11 gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

"All that you wish men to do to you, you do ^c so to 12 them also; for this is the Law and the Prophets.

"Go in by the narrow gate, because the road is wide 13 and spacious that leads to destruction, and those who go in

^a That is, for the day.

^b Singular.

^c Imperative.

- 14 εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ καὶ τεθλιμμένη
 ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὕρις-
 15 κοντες αὐτήν. Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες
 ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ
 16 εἰσιν λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώ-
 σεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς
 17 ἢ ἀπὸ τριβόλων σῦκα; οὕτως πᾶν δένδρον ἀγαθὸν καρ-
 ποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονη-
 18 ροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς
 ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν.
 19 πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
 20 πῦρ βάλλεται. ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώ-
 21 σεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι, Κύριε Κύριε, εἰσε-
 λεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ
 22 θέλημα τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. πολλοὶ
 ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε Κύριε, οὐ τῷ σῷ
 ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξε-
 βάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;
 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς·
 ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
 24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ
 ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκο-
 25 δόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. καὶ κατέβη
 ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
 προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο
 26 γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
 τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 27 ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. καὶ
 κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
 ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν
 ἡ πτῶσις αὐτῆς μεγάλη.
 28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,

18-21: Lk. 6. 43-46. 22-23: Lk. 13. 26-27. 23: Ps. 6. 9. 24-27: Lk. 6. 47-49.

by it are many ; for the road is narrow and confined that 14
leads to life, and those who discover it are few.

“ Beware of false prophets, who come to you in sheep’s 15
clothing but inwardly are ravenous wolves. You will 16
recognize them by their fruits. Surely men do not gather
grapes from thorns, nor figs from thistles? Thus every 17
sound tree produces good fruit and an unsound tree pro-
duces bad fruit. It is not possible for a sound tree to bear 18
bad fruit, nor for an unsound tree to bear good fruit. Every 19
tree which does not produce good fruit is cut down and
thrown into the fire. So then, you will recognize them by 20
their fruits.

“ Not everyone who says to Me, ‘ Lord, Lord,’ will enter 21
the Kingdom of Heaven,* but he who does the will of
My Father who is in heaven. Many will say to Me in 22
that day, ‘ Lord, Lord, *did we not prophesy in Your name,*
and in Your name drive out demons,* and in Your
name do many mighty works?’ Then I will declare to 23
them, ‘ I never knew you; *depart from Me, you who work*
lawlessness.’

“ Everyone then who hears these words of Mine and does 24
them, I shall compare with a prudent man who built his
house on rock. Rain fell, rivers came, winds blew. They 25
beat upon that house ; it did not collapse, because its
foundation was on rock. Everyone who hears these words 26
of Mine and does not do them will be compared with a
foolish man who built his house on sand. Rain fell, rivers 27
came, winds blew. They struck against that house ; it
collapsed and great was its downfall.”

Now when Jesus ended these sayings, the crowds were 28

- 29 ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
- 81 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 2 ὄχλοι πολλοί. καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ 3 λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων, Θέλω, καθα- 4 ρίσθητι. καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. | καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προ- σέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
- 5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναουμ προσῆλθεν αὐτῷ 6 ἑκατόνταρχος παρακαλῶν αὐτὸν | καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζό- 7 μενος. καὶ λέγει αὐτῷ, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. 8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος εἶπεν, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ 9 λόγῳ, καὶ ἰαθήσεται. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται, 10 καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμην λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ 11 εὑρον. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ 12 Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασι- λείας ἐξελεύσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται 13 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, Ὑπάγε, καὶ ὡς ἐπίστευσας γενή- θητίω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἀπὸ τῆς ὥρας ἐκείνης.
- 14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν 15 πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· καὶ ἥψατο

8. 1-4: Mk. 1. 40-45, Lk. 5. 12-16. 5-13: Lk. 7. 1-10, Jn. 4. 46-54.
14-16: Mk. 1. 29-34, Lk. 4. 38-41.

amazed at His teaching, for He taught them as one having 29
authority, and not as their scribes.*

When He had come down from the mountain, great 8
crowds followed Him. A leper * came and prostrated 2
himself before Him, saying, "Sir,* if You are willing, You
can make me clean." Stretching out His hand He touched 3
him, and said, "I am willing ; be made clean." Immediately
he was made clean from his leprosy.^a Jesus said to 4
him, "See that you tell no one, but go, *show yourself to the*
*priest,** and offer the gift which Moses commanded, for a
testimony * to them."

When He entered Capernaum a centurion^b came to 5
Him, entreating Him, "Sir, my servant is lying in the 6
house paralysed, in dreadful torment." He said to him, 7
"I shall come and heal him." The centurion answered, 8
"Sir, I am not worthy that You should come under my
roof, but only speak, and he will be cured. For I am a 9
man having soldiers under authority under me. I say to
this one, 'Go,' and he goes ; and to another, 'Come,'
and he comes ; and to my slave, 'Do this,' and he does it."
Hearing this Jesus was astonished and said to those follow- 10
ing, "In truth I tell you, in no one in Israel have I found
faith so great. I tell you, many will come *from east and* 11
west, and will sit at table with Abraham and Isaac and
Jacob in the Kingdom of Heaven ; * but the sons of the 12
Kingdom will depart into the darkness outside ; there will
be wailing and gnashing of teeth there." Jesus said to 13
the centurion, "Go ; as you have believed, so be it to you,"
and his servant was cured at that very time.

Jesus came into Peter's house and saw his mother-in-law 14
lying in bed and ill with fever. He touched her hand and 15
the fever left her, and she got up and attended on Him.

^a Lit., *his leprosy was made clean*.

^b A Roman officer, in command of a unit of 100 men.

τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη,
 16 καὶ διηκόνει αὐτῷ. Ὁψίας δὲ γενομένης προσήνεγκαν
 αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα
 17 λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,
Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.
 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν
 19 ἀπελθεῖν εἰς τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεὺς
 εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ ἀν-
 21θρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. ἕτερος δὲ τῶν
 μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶ-
 22 τὸν ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ λέγει αὐτῷ,
 Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
 23 νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν
 24 αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμός μέγας ἐγένετο
 ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
 25 κυμάτων· αὐτὸς δὲ ἐκάθευden. καὶ προσελθόντες ἡγείραν
 26 αὐτὸν λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. καὶ
 λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς
 ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο
 27 γαλήνη μεγάλη. οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες,
 Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
 28 ὑπακούουσιν αὐτῷ; Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς
 τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονι-
 ζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε
 29 μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ ἰδοὺ
 ἐκραζάν λέγοντες, Τί ἡμῖν καὶ σοί, Υἱέ τοῦ Θεοῦ; ἦλθες
 30 ὥδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν
 31 ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρ-
 εκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον

17: Is. 53. 4. 19-22: Lk. 9. 57-60. 23-27: Mk. 4. 36-41, Lk. 8. 23-25.
 28-34: Mk. 5. 1-17, Lk. 8. 26-37.

When evening had come they brought to Him many 16
demoniacs.* He drove out the spirits with a word, and
healed all the sick, that what was spoken through the pro- 17
phet Isaiah might be fulfilled, when he said, *He took away*
our illnesses and carried away our diseases.^a

Seeing great crowds around Him Jesus gave orders to 18
depart to the other side. A scribe * came and said to Him, 19
"Teacher,* I will follow You wherever You go." Jesus 20
said to him, "Foxes have holes and birds of the air have
nests, but the Son of Man * has nowhere to lay His head."
Another of His disciples said to Him, "Sir,* permit me 21
first to go and bury my father." But He said to him, 22
"Follow Me, and leave the dead to bury their dead."

When He got into a boat His disciples followed Him, 23
and there came a great surge on the sea, so that the boat 24
was covered by waves, but He was asleep. They came and 25
woke Him, saying, "Sir, save us, we are perishing." He 26
said to them, "Why are you fearful, men of little faith?"
Then getting up He checked the winds and the sea, and
there was a great calm. The men were astonished and 27
said, "What kind of man is this, for both winds and sea
obey Him?"

When He came to the other side, to the district of the 28
Gadarenes, two demoniacs,* coming from the tombs, met
Him. They were very dangerous, so that no one was able
to pass along that road. They shouted, "Son of God, *why* 29
are You interfering with us?"^b Have You come here to
torture us before the appointed time?" At a distance 30
from them a herd of many pigs was feeding. The demons * 31
entreated Him, saying, "If You drive us out send us into

^a Or, omit *away* in both cases.

^b Lit., *what to us and to You?*

- 32 ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς,
 Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους·
 καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς
 33 τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσ-
 κοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν
 34 πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις
 ἐξῆλθεν εἰς ὑπάντησιν τοῦ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρε-
 κάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
- 91 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν
 2 ἰδίαν πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ
 κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
 εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφίενταί σοι αἱ
 3 ἁμαρτίαι. καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς,
 4 Οὗτος βλασφημεῖ. καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις
 αὐτῶν εἶπεν, Ἰνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρ-
 5 διαῖς ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφίενται
 6 σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει; ἵνα δὲ
 εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς
 γῆς ἀφίεναι ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ, Ἐγειρε
 7 ἄρῶν σου τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἶκόν σου. καὶ
 8 ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι
 ἐφοβήθησαν καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν
 9 τοιαύτην τοῖς ἀνθρώποις. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν
 εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελῶνιον, Μαθθαῖον
 λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς
 10 ἠκολούθει αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ
 οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
 11 συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ
 ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί
 μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ Διδάσκαλος
 12 ὑμῶν; ὁ δὲ ἀκούσας εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ
 13 ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. πορευθέντες δὲ

9. 1-8: Mk. 2. 1-12, Lk. 5. 17-26. 9-13: Mk. 2. 13-17, Lk. 5. 27-32.
 13: Hos. 6. 6.

the herd of pigs.” He said to them, “ Go.” They came out 32 and entered into the pigs, and the whole herd rushed down the cliff into the sea, and perished in the waters. The 33 herdsmen fled and, going into the city, reported everything, that is, the events about the demoniacs. The whole 34 city came out to meet Jesus, and seeing Him they entreated that He would depart from their territory.

He got into the boat, crossed over and came to His own 9 city.

They brought to Him a paralytic lying on a bed, and 2 Jesus, seeing their faith, said to the paralytic, “ Courage, son! Your sins are forgiven you.” Some of the scribes * 3 said among themselves, “ This man is blaspheming.” * Jesus, knowing their thoughts, said, “ Why do you have 4 evil thoughts in your minds? * Which is easier : to say 5 ‘ Your sins are forgiven you ’, or to say ‘ Get up and walk ’? But in order that you ^a may know that the Son of Man * 6 has authority to forgive sins on earth ”—He said then to the paralytic, “ Get up, take your bed and go home.” He got 7 up and went home. When the crowds saw this they were 8 filled with awe, and gave glory to God who had given such authority to men.

As Jesus was going along from there, He saw a man 9 called Matthew sitting in the custom-office, and He said to him, “ Follow Me.” He rose and followed Him.

Once when He was at a meal in the house, many tax- 10 collectors and sinners * came and sat at the meal with Jesus and His disciples. When the Pharisees * saw it they said 11 to His disciples, “ Why does your Teacher * eat with tax-collectors and sinners?” Hearing this He said to them, 12 “ It is not the strong who need a doctor but the sick. Go 13 and learn what this is, *I desire mercy and not sacrifice*. I have not come to call the righteous but sinners.”

^a Plural.

μάθετε τί ἐστίν, Ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον
 14 καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. Τότε προσέρχονται
 αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ
 15 Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύ-
 ουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ
 τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυ-
 16 νμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπι-
 βλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ
 πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα
 17 γίνεται. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ
 οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς
 καινοὺς, καὶ ἀμφοτέρω συντηροῦνται.
 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς προσ-
 ελθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι
 ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χειρά σου ἐπ' αὐτήν,
 19 καὶ ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ
 20 οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα
 ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱμα-
 21 τίου αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ
 22 ἱματίου αὐτοῦ, σωθήσομαι. ὁ δὲ στραφεὶς καὶ ἰδὼν αὐτήν
 εἶπεν αὐτοῖς, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε.
 23 καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ
 Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς αὐλητάς
 24 καὶ τὸν ὄχλον θορυβούμενον | ἔλεγεν, Ἀναχωρεῖτε· οὐ γὰρ
 ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς
 26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ φήμη αὐτῇ
 27 εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι ἐκεῖθεν τῷ
 Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ
 28 λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. ἐλθόντι δὲ εἰς τὴν
 οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ

14-17: Mk. 2. 18-22, Lk. 5. 33-38. 18-26: Mk. 5. 21-43, Lk. 8. 40-56.

Then the disciples of John came to Him and said, " Why 14
do we and the Pharisees fast much, but Your disciples do
not? " Jesus said to them, " Can the friends of the bride- 15
groom ^a mourn as long as the bridegroom is with them? But
a time ^b will come when the bridegroom will be taken
away from them ; they will fast then. No one puts a piece 16
of unshrunk cloth on to an old garment, for the patch ^c
takes away some of the garment, and the rent becomes
worse. And they do not put new wine into old wine-skins ; 17
otherwise the wine-skins burst, the wine runs out and the
skins are lost ; but they put new wine into fresh wine-skins
and both are preserved."

As He was saying these things to them a ruler came and 18
prostrated himself before Him, saying, " My daughter has
just died ; but come and lay Your hand on her, and she
will live." Jesus rose and followed him with His disciples. 19

A woman who had had hæmorrhage for twelve years, 20
coming up behind, touched the fringe ^d of His garment ;
for she said to herself, " If I only touch His garment I shall 21
be made well." He turned, and seeing her said, " Courage, 22
daughter! Your faith has made you well." And the
woman became well from that hour.

Jesus came to the ruler's house and, seeing the flute- 23
players and the crowd in commotion, He said, " Go back. 24
The girl has not died ; she is asleep." They jeered at
Him ; but when the crowd had been turned out, He went 25
in and grasped her hand, and the girl was raised. News of 26
this went out into all that country.

As Jesus was going along from there, two blind men fol- 27
lowed Him, shouting and saying, " Have pity on us, Son
of David." When He entered a house the blind men came 28
to Him, and Jesus said to them, " Do you believe that I

^a Lit., *sons of the bridechamber.*

^c Lit., *fullness* ; hence, that which fills up.

^b Lit., *days.*

^d Or, *tassel.*

Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν
 29 αὐτῷ, Ναί, Κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν
 30 λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεώ-
 χθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ
 31 Ἰησοῦς λέγων, Ὁρᾶτε, μηδεὶς γινωσκέτω. οἱ δὲ ἐξελ-
 32 θόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ
 ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαι-
 33 μονιζόμενον. καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ
 κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη
 οὕτως ἐν τῷ Ἰσραὴλ.*

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ
 εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
 36 πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ
 αὐτῶν, ὅτι ἦσαν ἐσकुλμένοι καὶ ἐρριμμένοι ὡς πρόβατα μὴ
 37 ἔχοντα ποιμένα. τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν
 38 θερисμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ
 Κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερис-
 10 μὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητάς
 αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε
 ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
 2 μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά
 ἐστὶν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ
 Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου
 3 καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθο-
 λομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ
 4 Ἀλφαίου καὶ Θαδδαῖος, Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ
 5 Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν. Τούτους τοὺς δώδεκα
 ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς λέγων,

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν

* Some witnesses add : 34. οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαι-
 μονίων ἐκβάλλει τὰ δαιμόνια.

36: 1 K. 22. 17. 10. 1-15: Mk. 6. 7-13, Lk. 9. 1-5. 2-4: Mk. 3. 14-19,
 Lk. 6. 13-16, Ac. 1. 13-14.

can do this?" They said to Him, "Yes, Sir." * Then 29
He touched their eyes, saying, "Let it be to you according
to your faith." Their eyes were opened. Jesus was indig- 30
nant with them, and said, "See that no one knows." But 31
they went away and made Him widely known in all that
country.

While they were going away a dumb demoniac * was 32
brought to Him. When the demon * was driven out 33
the dumb man spoke. The crowds were astonished
and said, "Never has anything like this been seen in
Israel." ^a

Jesus went round all the cities and villages, teaching in 35
their synagogues,* proclaiming the Good News * of the
Kingdom and healing all disease and sickness.

When He saw the crowds He felt pity for them 36
because they were harassed and prostrate, *like sheep without*
a shepherd. Then He said to His disciples, "The harvest 37
indeed is great, but the workers are few. Pray therefore 38
the Lord of the harvest to send workers out into His
harvest."

Calling His twelve disciples to Him He gave them autho- 10
rity over unclean spirits * to drive them out, and to heal
all disease and sickness. The names of the twelve apostles * 2
are these : first, Simon called Peter, and Andrew his
brother ; James the son of Zebedee, and John his brother ;
Philip and Bartholomew ; Thomas, and Matthew the tax- 3
collector ; James the son of Alphæus, and Thaddæus ;
Simon the Cananæan, and Judas Iscariot, who also de- 4
livered Him up. These Twelve Jesus sent out, having 5
commanded them, saying,

"Do not go on a road of the Gentiles,* and do not enter

^a Some witnesses add verse 34 : *The Pharisees said, "He drives out
demons through the Ruler of demons."*

6 μὴ εἰσελθῆτε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ
7 ἀπολωλότα οἴκου Ἰσραὴλ. πορευόμενοι δὲ κηρύσσετε λέγοντες
8 ὅτι Ἡγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας θερα-
9 पेύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια
10 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσῃθε
11 χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ
12 πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ
13 ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς ἣν
14 δ' ἂν πόλιν ἢ κώμην εἰσεέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἁγίος
15 ἐστίν· κακεὶ μέναιτε ἕως ἂν ἐξέλθῃτε. εἰσερχόμενοι δὲ εἰς
16 τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἁγία,
17 ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἁγία, ἡ
18 εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. καὶ ὅς ἂν μὴ
19 δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
20 ἕξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν
21 κονιορτὸν ἐκ τῶν ποδῶν ὑμῶν. ἀμην λέγω ὑμῖν, ἀνεκτό-
22 τερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως
23 ἢ τῇ πόλει ἐκείνῃ. Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
24 ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέ-
25 ραιοι ὡς αἱ περιστεραί. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
26 παραδύσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συνα-
27 γωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ
28 καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς
29 καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μερι-
30 μνήσῃτε τί λαλήσῃτε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ
31 ᾧ ῥα τί λαλήσῃτε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ
32 τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. παραδώσει
33 δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
34 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.
35 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ
36 δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ὅταν δὲ διώ-
37 κωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμην
38 γὰρ λέγω ὑμῖν, οὐ μὴ τελέσῃτε τὰς πόλεις τοῦ Ἰσραὴλ ἕως

17-22: Mk. 13. 9-13, Lk. 21. 12-17. 21: Mic. 7. 6.

a city of the Samaritans ; go rather to the lost sheep of 6
the house of Israel. As you go, proclaim, 'The Kingdom 7
of Heaven * has drawn near.' Heal the sick, raise the dead, 8
cleanse lepers,* drive out demons.* Freely you have
received, freely give.

"Do not get gold, silver or copper for your belts, nor a 9, 10
bag for the road, nor two tunics, nor sandals, nor a staff.
A worker deserves his food. Whatever city or village you 11
enter, make enquiries who in it is worthy, and stay there
till you go away. As you enter the house give it a saluta- 12
tion, and if the house is worthy let your peace come upon 13
it ; but if it is not worthy let your peace return to you. If 14
anyone does not welcome you or listen to your words, when
you go out of that house or city shake off the dust from your
feet. In truth I tell you, in the day of judgment it will be 15
more tolerable for the land of Sodom and Gomorrah than
for that city.

"I am sending you out as sheep in the midst of wolves. 16
Therefore be prudent as serpents, and guileless as doves.
Beware of men, for they will deliver you up for judgment 17
in sanhedrins * and will flog you in their synagogues,* and 18
you will be brought before governors and kings for My sake,
for a testimony * to them and to the nations. When they 19
deliver you up, do not be anxious what you will speak, for
it will be given you at that hour what you will speak. It 20
is not you who speak but the Spirit of your Father who
speaks in you. Brother will deliver up brother to death, 21
and father child, and *children will rise against parents* and put
them to death. You will be hated by all because of My 22
name ; but he who endures to the end will be saved.
When they persecute you in this city, flee to the next, for 23
in truth I tell you, you will not have completed the cities
of Israel before the Son of Man * comes.

- 24 ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν μαθητὴς ὑπὲρ
τὸν διδάσκαλον οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.
25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βε-
ελζεβουλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.
26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον
27 ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ὃ
λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ
28 οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ μὴ φοβεῖσθε
ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνα-
μένων ἀποκτείνειν· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
29 ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. οὐχὶ δύο στρουθία
ἀσσαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν
30 γῆν ἄνευ τοῦ Πατρὸς ὑμῶν. ὑμῶν δὲ καὶ αἱ τρίχες τῆς
31 κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν. μὴ οὖν φοβεῖσθε· πολ-
32 λῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμο-
λογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ
ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς·
33 ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
ἀρνήσομαι αὐτὸν καγὼ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ
34 ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν
εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
35 μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς
αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην
36 κατὰ τῆς πενθερᾶς αὐτῆς, καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκι-
37 ἀκοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ οὐκ
ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ
38 ἔστιν μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
39 καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. ὁ εὐρὼν
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν
40 ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρησει αὐτήν. Ὁ δεχόμενος
ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀπο-

26-33: Lk. 12. 2-9, Mk. 4. 22. 34-36: Lk. 12. 51-53. 35-36: Mic. 7. 6.

“ A disciple is not above the teacher,* nor a slave above 24
his master. It is sufficient for a disciple to be as his teacher, 25
and a slave as his master. If they have called the master of the
house Beelzebul,^a how much more those of his household!
So do not be afraid of them. Nothing is covered that shall not 26
be revealed, and nothing hidden that shall not be known.
What I am saying to you in the darkness say in the light, 27
and what you hear in your ear proclaim on the house-tops.
Do not be afraid of those who kill the body but cannot kill 28
the soul. Rather, fear Him who can destroy both soul and
body in Gehenna.* Are not two sparrows sold for an 29
assarion?^b Yet not one of them will fall to the ground
without the knowledge of your Father. As for you, even 30
the hairs of your head are all numbered. So do not be 31
afraid ; you are better than many sparrows. Everyone 32
therefore who shall acknowledge Me before men, I also
will acknowledge him before My Father who is in heaven.
But whoever shall disown Me before men, I also will dis- 33
own him before My Father who is in heaven.

“ Do not think that I came to bring peace on the earth ; 34
I came not to bring peace but a sword. For I came to set 35
a man *against his father, a daughter against her mother, a daughter-*
in-law against her mother-in-law, and those of a man's household 36
shall be his enemies. He who loves father or mother more 37
than Me is not worthy of Me, and he who loves son or
daughter more than Me is not worthy of Me. He who does 38
not take his cross and follow Me is not worthy of Me. He 39
who finds his life shall lose it, and he who loses his life for
My sake shall find it.

“ He who receives you receives Me, and he who receives 40

^a That is, Prince of demons.

^b A small coin, $\frac{1}{16}$ of a denarius. See Appendix.

41 στείλαντά με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου
μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς
42 ὄνομα δικαίου μισθὸν δικαίου λήμψεται. καὶ ὃς ἐὰν ποτίσῃ
ἓνα τῶν μικρῶν τούτων ποτῆριον ψυχροῦ μόνον εἰς ὄνομα
μαθητοῦ, ἀμην λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν
αὐτοῦ.

11₁ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς
δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα
3 τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ | εἶπεν
4 αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγ-
5 γείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσιν
καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ
ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·
6, 7 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Τούτων
δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ
Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον; θεάσασθαι κάλαμον
8 ὑπὸ ἀνέμου σαλευόμενον; | ἀλλὰ τί ἐξήλθατε; ἰδεῖν ἄνθρω-
πον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
9 ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλθατε; ἰδεῖν
προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
10 οὐτός ἐστιν περὶ οὗ γέγραπται,

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ πρόσωπου
σου,

ὃς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθέν σου.

11 ἀμην λέγω ὑμῖν, οὐκ ἐγγίγεται ἐν γεννητοῖς γυναικῶν
μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ
12 βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. ἀπὸ δὲ τῶν
ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία
τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

11. 2-19: Lk. 7. 18-35. 5: Is. 61. 1. 10: Mal. 3. 1.

Me receives Him who sent Me. He who receives a prophet 41
because he is a prophet shall obtain a prophet's reward,
and he who receives a righteous man because he is a right-
eous man shall obtain a righteous man's reward. Whoever 42
gives a single cup of cold water to one of these little ones
because he is a disciple, in truth I tell you, he shall not lose
his reward."

Now when Jesus had finished commanding His twelve 11
disciples He departed from there to teach and to preach in
their cities.

John heard in prison about the deeds of the Messiah,* 2
and sending by his disciples said to Him, "Are You He 3
who is coming,* or are we to await another?" Jesus 4
answered them, "Go and tell John what you hear and
see : *the blind recover sight*, the lame walk, lepers * are made 5
clean, the deaf hear, the dead are raised and *to the poor the*
*Good News * is preached* ; and blessed is he who does not take 6
offence * at Me."

While these men were going away Jesus said to the 7
crowds concerning John, "Why did you go out into the
wilderness? ^a To see a reed shaken by wind? But why 8
did you go out? To see a man dressed in soft clothing?
Those wearing soft clothing are in the houses of kings. But 9
why did you go out? To see a prophet? Yes, I tell you,
and more than a prophet. This is he concerning whom it 10
is written :

*See, I am sending My messenger before thee,
who will make ready thy way in front of thee.*

In truth I tell you, among those born of women there 11
has not arisen a greater than John the Baptizer, but the
least in the Kingdom of Heaven * is greater than he. From 12
the days of John the Baptizer until now the Kingdom of

^a That is, uninhabited place.

13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφή-
 14 τευσαν· καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ
 15, 16 μέλλων ἔρχεσθαι. ὁ ἔχων ὦτα ἀκουέτω. Τίτι δὲ
 ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίους καθη-
 μένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἐτέροις
 17 λέγουσιν,

Ἡυλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·

ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκόψασθε.

18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσιν,
 19 Δαιμόνιον ἔχει. ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ
 πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία
 20 ἀπὸ τῶν ἔργων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις
 ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετε-
 21 νόησαν· | Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, Βηθσαῖδα· ὅτι
 εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι
 22 ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν
 λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 23 κρίσεως ἢ ὑμῖν. καὶ σύ, Καφαρναουμ, μὴ ἕως οὐρανοῦ
 ὑψωθῇ; ἕως Ἰαίδου καταβῇ. ὅτι εἰ ἐν Σοδόμοις
 ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν
 24 μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων
 ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.
 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξο-
 μολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
 ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
 26 αὐτὰ νηπίοις· ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία
 27 ἔμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς
 μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν εἰ μὴ ὁ Πατήρ, οὐδὲ
 τὸν Πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ Υἱὸς καὶ ὃ ἐὰν βούλη-

20-24: Lk. 10. 13-15. 23: Is. 14. 13, 15. 25-27: Lk. 10. 21-22.

Heaven suffers violence, and the violent seize it. For all 13
the Prophets and the Law prophesied until John ; and if 14
you are willing to receive it, he is Elijah who is to come.
He who has ears, let him hear. 15

" With what am I to compare this generation? It is 16
like children sitting in the market-places, who call to the
others and say, 17

' We piped to you, and you did not dance ;
we sang a dirge to you, and you did not beat your
breasts.'

For John came neither eating nor drinking, and men 18
say, ' He has a demon.' * The Son of Man * came eating 19
and drinking, and they say, ' Look, a gluttonous fellow, a
wine-drinker, a friend of tax-collectors and sinners.' *
Wisdom has been proved right from her deeds."

He then reproached the cities in which most of His 20
mighty works were done, because they had not repented :

" Woe to you, Chorazin! Woe to you, Bethsaida! for 21
if the mighty works done in you had been done in Tyre
and Sidon, they would have repented long ago in sack-
cloth and ashes. But I tell you, it will be more tolerable 22
for Tyre and Sidon in the day of judgment than for you.
And you, Capernaum, *Will you be lifted up to heaven? You* 23
*shall go down to Hades.** For if the mighty works done in
you had been done in Sodom, they ^a would have remained
till today. But I tell you that it will be more tolerable for 24
the land of Sodom in the day of judgment than for you."

Jesus said at that time, " I thank Thee, Father, Lord of 25
heaven and earth, because Thou didst hide these things
from the wise and intelligent, and didst reveal them to
infants. Yes, Father, because thus it was well-pleasing in 26
Thy sight.

" All things have been delivered to Me by My Father ; 27

^a That is, the inhabitants of Sodom.

28 ται ὁ Υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπι-
 29 ῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε
 τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς
 εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς
 30 ψυχαῖς ὑμῶν· ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου
 ἐλαφρόν ἐστιν.

121 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν
 διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ
 2 ἤρξαντο τῶν σάββων ἐσθίειν. οἱ δὲ Φαρισαῖοι
 ἰδόντες αὐτοὺς εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν
 3 ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς, Οὐκ
 ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε ἐπέινασεν καὶ οἱ μετ'
 4 αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς
 5 ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν
 6 οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν; ἢ οὐκ ἀνέγνωτε
 7 ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάβ-
 8 βατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι τοῦ
 9, 10 ἱεροῦ μεῖζόν ἐστιν ὧδε. εἰ δὲ ἐγνώκετε τί ἐστιν, Ἐλεος
 θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.
 11 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.
 12 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. καὶ
 ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν
 λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἵνα κατη-
 13 γορήσωσιν αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν
 14 ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς
 15 σαββάσιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; πόσω
 οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάβ-
 16 βασιν καλῶς ποιεῖν. τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινον
 τὴν χεῖρά σου. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιής ὡς
 17 ἡ ἄλλη. ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον
 18 κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς
 γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ ὄχλοι

12. 1-8: Mk. 2. 23-28, Lk. 6. 1-5. 7: Hos. 6. 6. 9-14: Mk. 3. 1-6,
 Lk. 6. 6-11.

no one except the Father knows the Son, and no one knows the Father except the Son, and he to whom the Son wills to reveal Him. Come to Me all who are wearied and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls ; because My yoke is pleasing, and My burden light."

At that time Jesus went through cornfields on the Sabbath * Day. His disciples were hungry and plucked ears of corn and ate them. The Pharisees * seeing them said to Him, " See! Your disciples are doing what it is not lawful to do on the Sabbath." He said to them, " Have you not read what David did when he and his companions were hungry? How he entered the House of God and ate the Bread of the Presence,* which it was not lawful either for him or for his companions to eat, but for the priests? Or have you not read in the Law that on the Sabbath Day the priests profane the Sabbath in the Temple and are guiltless? I tell you that something greater than the Temple is here. If you had known what this is, I desire mercy and not sacrifice, you would not have condemned the guiltless. For the Son of Man * is Lord of the Sabbath."

He departed from there and went into their synagogue. * Now there was a man with a withered hand, and in order to accuse Him they asked Him, " Is it lawful to heal on the Sabbath * Day? " He said to them, " Who is there among you who has a sheep, and if it falls into a ditch on the Sabbath Day, will not take hold of it and raise it? How much better is a man than a sheep! So it is lawful to do good on the Sabbath Day." Then He said to the man, " Stretch out your hand." He stretched it out and it was restored whole like the other. The Pharisees * went out and conferred together against Him to see how they might destroy Him.

Knowing this Jesus withdrew from there. Great crowds

16 πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, | καὶ ἐπετίμησεν
17 αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· ἵνα πληρωθῇ τὸ
ῥηθὲν διὰ Ἑσαΐου τοῦ προφήτου λέγοντος,

18 Ἴδου ὁ Παῖς μου ὃν ἡρέτισα,
ὁ Ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου·
θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

19 οὐκ ἐρίσει οὐδὲ κραυγάσει,
οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
20 κάλαμον συντετριμμένον οὐ κατεάξει
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.

22 Τότε προσηγέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός·
καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν καὶ λαλεῖν καὶ
23 βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι
24 οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες
εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελ-
25 ζεβουλ ἄρχοντι τῶν δαιμονίων. εἰδὼς δὲ τὰς ἐνθυμήσεις
αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ'
ἐαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
26 καθ' ἐαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν
27 ἐκβάλλει, ἐφ' ἐαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ
βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβουλ ἐκβάλλω τὰ
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβέλλουσιν; διὰ τοῦτο
28 αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
29 τοῦ Θεοῦ. ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ
ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, εἰ μὴ πρῶτον δῆσῃ
30 τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ
ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ
31 σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασ-

18-21: Is. 42. 1-4. 22-45: Mk. 3. 22-30, Lk. 11. 14-26, 29-32.

followed Him, and He healed them all. He warned them 16
not to make Him known, in order that what was spoken 17
through the prophet Isaiah might be fulfilled, when he
said :

See, My Servant whom I have chosen, 18
*My Only * One, in whom My soul is well-pleased.*
I shall put My spirit upon Him,
and He will announce judgment to the nations ;
He will not strive, nor shout ; 19
none will hear His voice in the streets.
A crushed reed He will not break, 20
and smoking flax He will not quench,
until He brings judgment to victory.
And in His name the nations will hope. 21

There was brought to Him a blind and dumb demoniac,* 22
and He healed him, so that the dumb man both spoke and
saw. All the crowds were astounded and said, " Surely 23
this man is not the Son of David? " The Pharisees,* when 24
they heard, said, " This man is not driving out demons *
except by Beelzebul, the Ruler of demons." Knowing their 25
thoughts He said to them, " Every kingdom divided against
itself is laid waste, and no city or house divided against it-
self will stand. If Satan * drives out Satan, he is divided 26
against himself ; then how will his kingdom stand? And 27
if I drive out demons by Beelzebul, by whom do your sons
drive them out? Therefore they will be your judges. But 28
if I drive out demons by the Spirit of God, the Kingdom of
God * has indeed come to you. How can anyone enter a 29
strong man's house and plunder his goods, unless first he
bind the strong man? Then he will plunder his house.
Whoever is not with Me is against Me, and whoever does 30
not gather with Me scatters. For this reason I tell you, 31
every sin and blasphemy * will be forgiven men, but blas-

φημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ Πνεύματος
 32 βλασφημία οὐκ ἀφεθήσεται. καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ
 τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ
 κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐ μὴ ἀφεθήσεται αὐτῷ
 33 οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἡ ποιή-
 σατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἡ
 ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
 34 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα
 ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ
 35 τοῦ περισσέυματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς
 ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ
 36 πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει
 36 πονηρά. λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν
 οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ
 37 κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν
 λόγων σου καταδικασθήσῃ.
 38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ
 Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σου σημεῖον
 39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ
 μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
 40 εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν
 Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς
 41 νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
 τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευ-
 εῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
 καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα
 42 Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. βασιλίσσα νότου ἐγε-
 ρθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-
 κρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι
 τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.
 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
 διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ
 44 εὕρισκει. τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν

40: Jon. 2. 1-2.

phemy against the Spirit will not be forgiven. Whoever 32 speaks a word against the Son of Man,* it will be forgiven him ; but whoever speaks against the Holy Spirit, it will not be forgiven him either in this age or in the age to come.

“ Either make the tree good and its fruit good, or make 33 the tree unsound and its fruit unsound. For a tree is known by its fruit. Offspring of vipers, how can you, being evil, 34 speak good things? For the mouth speaks out of what overflows from the mind.* A good man brings out good 35 things from a good treasure-house, and an evil man brings out evil things from an evil treasure-house. I tell you, 36 in the day of judgment men shall render an account of every idle word they speak. For by what you say 37 you will be acquitted and by what you say you will be condemned.”

Some of the scribes * and Pharisees * said to Him, 38 “ Teacher,* we wish to see a sign from You.” He an- 39 swered them, “ An evil and unfaithful generation is seeking for a sign, and no sign will be given to it except the sign of the prophet Jonah. For as *Jonah was three days and three 40 nights in the belly of the sea monster*, so the Son of Man will be three days and three nights in the heart of the earth. The 41 men of Nineveh will stand up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah ; and see, something more than Jonah is here. The queen of the south will rise up in the judg- 42 ment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon ; and see, something more than Solomon is here.

“ When an unclean spirit * goes out of a man, it goes 43 through waterless places seeking rest and does not find it. Then it says, ‘ I shall return to my home whence I came 44

- ἐξῆλθον· καὶ ἔλθὼν εὐρίσκει σχολάζοντα καὶ σεσαρωμένον
 45 καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ'
 ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
 θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
 ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.
- 46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ
 ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.
 47 εἶπεν δέ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου
 48 ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι. ὁ δὲ ἀποκριθεὶς
 εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνας
 49 εἰσὶν οἱ ἀδελφοί μου; καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ
 τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ μήτηρ μου καὶ οἱ
 50 ἀδελφοί μου· ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρὸς
 μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ
 μήτηρ ἐστίν.
- 131 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἐκ τῆς οἰκίας
 2 ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν
 ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι,
 3 καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. καὶ ἐλάλησεν
 αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπεῖρων
 4 τοῦ σπεῖρειν. καὶ ἐν τῷ σπεῖρειν αὐτὸν ἃ μὲν ἔπесεν παρὰ
 5 τὴν ὁδὸν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά. ἄλλα
 δὲ ἔπесεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
 6 εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ
 ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξη-
 7 ράνθη. ἄλλα δὲ ἔπесεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ
 8 ἄκανθαι καὶ ἔπνιξαν αὐτά. ἄλλα δὲ ἔπесεν ἐπὶ τὴν γῆν
 τὴν καλὴν καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα,
 9, 10 ὁ δὲ τριάκοντα. ὁ ἔχων ὦτα ἀκουέτω. Καὶ προσελθόν-
 11 τες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς
 αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται
 γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις

46-50: Mk. 3. 31-35, Lk. 8. 19-21. 13. 1-23: Mk. 4. 1-20, Lk. 8. 4-15.

out.' It comes and finds it unoccupied, swept clean and adorned. Then it goes and brings with it seven other 45 spirits more evil than itself, and having gone in they settle there ; and the last state of that man becomes worse than the first. So will it be with this evil generation also."

While He was still speaking to the crowds, His mother 46 and brothers were standing outside seeking to speak to Him. Someone said to Him, "See, Your mother and Your 47 brothers are standing outside seeking to speak to You." He answered him who told Him, "Who is My mother, 48 and who are My brothers?" And stretching out His hand 49 towards His disciples He said, "Here are My mother and My brothers. For whoever does the will of My Father 50 who is in heaven, he is My brother and sister and mother."

That day Jesus went out of the house and sat by the sea, 13 and great crowds gathered to Him so that He got into a 2 boat and sat down. All the crowd stood on the shore. He 3 told them many things in parables,* saying, "There went out a sower to sow. As he was sowing, some seed fell by 4 the road, and birds came and ate it up. Other seed fell 5 on stony ground where it had not much soil, and soon sprang up because it had no depth of soil. When the 6 sun rose it was scorched, and because it had no root, it withered away. Other seed fell on thorns ; the thorns 7 came up and choked it. Other seed fell on good soil 8 and produced a crop, some a hundredfold, some sixtyfold and some thirtyfold. He who has ears, let him 9 hear."

The disciples came and said to Him, "Why do you 10 speak to them in parables?" He answered them, "Be- 11 cause to you it has been given to know the secret * of the Kingdom of Heaven,* but to them it has not been given.

12 δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ-
 σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ'
 13 αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέ-
 ποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ
 14 συνιοῦσιν. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου
 ἣ λέγουσα,

Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνήτε,
 καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
 καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν·
 μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
 καὶ τοῖς ὠσὶν ἀκούσωσιν
 καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν,
 καὶ ἰάσομαι αὐτούς.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὧτα
 17 ὑμῶν ὅτι ἀκούουσιν. ἀμην λέγω ὑμῖν ὅτι πολλοὶ προφήται
 καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
 18 καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς οὖν
 19 ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. Παντὸς ἀκού-
 οντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται
 ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·
 20 οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ὁ δὲ ἐπὶ τὰ πετρώδη
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ
 21 χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ
 πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν
 22 λόγον εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος
 τούτου καὶ ἡ ἀπάτη τοῦ πλοῦτου συνπνίγει τὸν λόγον, καὶ
 23 ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρπο-
 φορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

14-15: Is. 6. 9-10.

For to him who has, will be given and he will have abundance ; but from him who has not, even what he has will be taken away. I speak to them in parables for this reason, that they see without seeing and hear without hearing and without understanding. For them Isaiah's prophecy is being fulfilled which says:

*You will hear indeed and will not understand ;
you will see indeed and will not perceive ;
for the mind * of this people * has become dull, 15
and they have become hard of hearing,
and they have closed their eyes,
lest they should see with their eyes,
hear with their ears,
understand with their mind, and turn,
and I should heal them.*

Your eyes are blessed because they see, and your ears because they hear. In truth I tell you, many prophets and righteous men desired to see what you see and they did not see it, and to hear what you hear and they did not hear it.

" You then,—hear the parable * of the sower. When anyone hears the Word * of the Kingdom * and does not understand, the Evil One comes and snatches what was sown in his mind.* This is he who was sown by the road. He who was sown on stony places, this is he who hears the Word and at once receives it gladly. He has no root in him but continues for a short time, and when trouble or persecution comes because of the Word, at once he is made to fall away.* He who was sown among thorns, this is he who hears the Word, and the anxiety of this world and the pleasures of wealth choke the Word, and it becomes unfruitful. He who was sown on good soil, this is the one who hears and understands the Word. He it is who bears a crop and produces, one a hundredfold, another sixtyfold and another thirtyfold."

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιωθή
 ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα
 25 ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους
 ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
 26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
 27 καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελ-
 θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
 οὐχὶ καλὸν σπέρμα ἔσπειρες ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
 28 ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου τοῦτο
 ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελ-
 29 θόντες συλλέξωμεν αὐτά; ὁ δὲ φησιν, Οὐ, μήποτε συλ-
 λέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον.
 30 ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ· καὶ ἐν
 καιρῷ τοῦ θερισμοῦ ἔρῳ τοῖς θερισταῖς, Συλλέξατε πρῶτον
 τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατα-
 καῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην
 31 μου. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν
 32 ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν
 ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν
 λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ
 τοῦ οὐρανοῦ καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασι-
 λεῖα τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς
 34 ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον. Ταῦτα πάντα
 ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
 35 παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ρηθὲν
 διὰ Ἡσαίου τοῦ προφήτου λέγοντος,

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

36 Τότε ἀφῆς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ
 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφeson

31-32: Mk. 4. 30-32, Lk. 13. 18-19. 32: Dn. 4. 12, 21. 35: Ps. 78. 2.

Another parable * He set before them, saying, "The 24 Kingdom of Heaven * is like a man who sowed good seed in his field ; but when men were asleep, his enemy came 25 and sowed darnel ^a too among the wheat and went away. When the green shoot sprouted and produced its crop, 26 then the darnel also showed itself. The slaves of the house- 27 holder came and said to him, ' Sir,* was it not good seed that you were sowing in your field? From where then does it get the darnel? ' He said to them, ' An enemy did 28 this.' The slaves said to him, ' Do you wish us then to go and collect it? ' He said, ' No, lest in collecting the darnel 29 you root up the wheat along with it. Let both grow to- 30 gether till the harvest, and at harvest-time I will say to the harvesters, First collect the darnel, and bind it into bundles to burn it, but gather the wheat into my barn.' "

Another parable * He set before them, saying, "The 31 Kingdom of Heaven * is like a grain of mustard seed which a man took and sowed in his field. It is smaller than all the 32 seeds, but when it has grown it is larger than the plants and becomes a tree so that *the birds of the air* come and *roost in its branches.*"

He told them another parable : " The Kingdom of 33 Heaven is like leaven which a woman took and hid in three seahs ^b of wheat flour till all of it was leavened."

Jesus spoke all these things to the crowds in parables ; 34 without a parable He spoke nothing to them, that what 35 was spoken through the prophet Isaiah might be fulfilled, when he said :

I will open My mouth in parables,

I will speak aloud things hidden since the creation.

Then He left the crowds and came into the house ; and 36 His disciples came to Him, saying, " Explain to us the

^a A kind of grass which grows as a weed among wheat.

^b See Appendix.

37 ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀπο-
 κριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
 38 Υἱὸς τοῦ ἀνθρώπου· | ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ
 καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ
 39 ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας
 αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος
 40 ἐστίν, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. ὥσπερ οὖν συλλέγεται
 τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συν-
 41 τελείᾳ τοῦ αἰῶνος τούτου. ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώ-
 που τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
 αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,
 42 | καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
 43 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. τότε οἱ δίκαιοι
 ἐκλαμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν.
 44 ὁ ἔχων ὦτα ἀκουέτω. Ὁμοία ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν
 ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ
 πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
 46 ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ὃς εὐρὼν ἓνα πολύ-
 τιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ
 47 ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν σαγγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
 48 γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ
 τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα,
 49 τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ
 αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς
 50 πονηροὺς ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς
 τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγ-
 51 μὸς τῶν ὀδόντων. Συνήκατε ταῦτα πάντα; λέγουσιν
 52 αὐτῷ, Ναί. λέγει αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς
 μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστιν

41: Zeph. 1. 3. 43: Dn. 12. 3.

parable of the darnel in the field." He answered them, 37
 "He who sows the good seed is the Son of Man.* The 38
 field is the world. As for the good seed, these are the sons
 of the Kingdom ; the darnel is the sons of the Evil One ;
 the enemy who sowed them is the devil ; the harvest is 39
 the consummation * of the age ; the harvesters are
 angels.* As then the darnel is collected and is burnt with 40
 fire, so it will be at the consummation of this age. The 41
 Son of Man will send His angels, and they will collect out
 of His Kingdom *all the causes of falling away and the doers of*
lawlessness, and they will throw them into the fiery furnace ; 42
 there will be wailing and gnashing of teeth there. Then 43
the righteous will shine like the sun in the Kingdom of their
 Father. He who has ears, let him hear.

"The Kingdom of Heaven * is like treasure hidden in a 44
 field, which a man found and hid. In his joy he goes,
 sells all he has and buys that field.

"Again the Kingdom of Heaven is like a merchant seek- 45
 ing beautiful pearls. Having found one pearl of great 46
 value he went away, sold all he had and bought it.

"Again the Kingdom of Heaven is like a seine ^a net, 47
 which was thrown into the sea and gathered fish of every
 kind. When it was full they drew it up on the shore, 48
 sat down and collected the good in pots, but threw
 out the useless. So it will be at the consummation * 49
 of the age. Angels * will come and separate the evil from
 among the righteous, and will throw them into the 50
 fiery furnace ; there will be wailing and gnashing of teeth
 there.

"Have you understood all these things?" They said to 51
 Him, "Yes." He said to them, "Therefore every scribe * 52
 who has been instructed in the Kingdom of Heaven is like

^a A net suspended in the sea between two ships.

ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
54 ταύτας, μετῆρην ἐκεῖθεν. καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-
σασθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ
55 αἱ δυνάμεις; | οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ
ἡ μήτηρ αὐτοῦ λέγεται Μαριαμ καὶ οἱ ἀδελφοὶ αὐτοῦ
56 Ἰάκωβος καὶ Ἰωσηφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελ-
φαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ
57 ταῦτα πάντα; | καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἀτιμος εἰ μὴ ἐν τῇ
58 πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν
ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

14¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης
2 τὴν ἀκοὴν Ἰησοῦ, | καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός
ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν,
3 καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ
Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν
φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
4 αὐτοῦ· ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν
5 αὐτήν. καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς
6 προφήτην αὐτὸν εἶχον. γενεσίους δὲ γενομένοις τοῦ Ἡρῳδοῦ
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρесе
7 τῷ Ἡρώδῃ, ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἔαν
8 αἰτήσῃται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς,
9 Βαπτιστοῦ. καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὅρκους καὶ
10 τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, καὶ πέμψας ἀπε-
11 κεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. καὶ ἠνέχθη ἡ
κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ
12 ἠνεγκεν τῇ μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ

54-58: Mk. 6. 1-6, Lk. 4. 15-30. 14. 1-12: Mk. 6. 14, 17-29, Lk. 9. 7-9,
3. 19-20.

a householder who brings out of his treasure-house new things and old."

Now when Jesus had ended these parables He departed 53 from there. He came to His native place and taught them 54 in their synagogue,* so that they were amazed and said, "From where does He get this wisdom and the mighty works? Is He not the carpenter's son? Is not His mother 55 called Mary, and His brothers James, Joseph, Simon and Judas? and are not His sisters all with us? From where 56 then does He get all these things?" They took offence * 57 at Him. Jesus said to them, "A prophet is not without honour except in his native place and in his own house." He did not do many mighty works there because of their 58 lack of faith.

At that time Herod the Tetrarch ^a heard the report about 14 Jesus, and said to his servants, "This is John the Baptizer ; 2 he has risen from the dead, and therefore mighty powers are at work in him." Herod had arrested John, bound 3 him and put him in prison on account of Herodias, his brother Philip's wife, for John had said to him, "It is not 4 lawful for you to have her." He wished to kill him but was 5 afraid of the crowd, because they held him to be a prophet. On Herod's birthday the daughter of Herodias danced in 6 the midst and delighted Herod ; so he promised with an 7 oath to give her whatever she asked. Prompted by her 8 mother she said, "Give me here on a dish the head of John the Baptizer." The king was grieved, but on account of 9 his oaths and of those dining with him he gave orders for it to be given. He sent and beheaded John in prison. His 10, 11 head was brought on a dish and given to the girl and she brought it to her mother. His disciples came and took the 12 corpse, and they buried him ; then they came and reported it to Jesus.

^a *Governor*, a ruler of one of four districts.

αὐτοῦ ἦσαν τὸ πῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
 13 ἀπήγγειλαν τῷ Ἰησοῦ. Καὶ ἀκούσας ὁ Ἰησοῦς ἀνε-
 χώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
 καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν
 14 πόλεων. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ-
 χνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
 15 ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ
 λέγοντες, "Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα παρῆλθεν ἤδη·
 ἀπόλυσον οὖν τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας
 16 ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ εἶπεν αὐτοῖς, Οὐ
 17 χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ
 δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ
 18, 19 δύο ἰχθύας. ὁ δὲ εἶπεν, Φέρετέ μοι αὐτοὺς ὧδε. καὶ κελεύ-
 σας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, καὶ λαβὼν
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
 οὐρανὸν εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς
 20 ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ
 ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων
 21 δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡς
 22 πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως
 ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ
 προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
 23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν
 24 προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. | τὸ δὲ
 πλοῖον ἦδη σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπέειχεν, βασα-
 νιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.
 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς περι-
 26 πατῶν ἐπὶ τὴν θάλασσαν. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ
 ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
 27 Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. εὐθὺς δὲ
 ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ
 28 φοβεῖσθε. ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ

13-21: Mk. 6. 31-44, Lk. 9. 10-17, Jn. 6. 1-13. 22-36: Mk. 6. 45-56, Jn. 6. 15-21.

When Jesus heard He withdrew from there by boat to a 13
solitary place alone. The crowds heard it and followed
Him on foot from the cities. When He had disembarked 14
He saw a large crowd, and He felt pity for them and healed
their sick. When evening had come His disciples came to 15
Him and said, "The place is solitary, and the hour has
already passed. Dismiss the crowds then, in order that
they may go into the villages and buy themselves food."
He said to them, "They need not go away. Give them 16
something to eat yourselves." They said to Him, "We 17
have here only five loaves and two fishes." He said, 18
"Bring them here to Me." He ordered the crowds to 19
sit down on the grass, and having taken the five loaves
and the two fishes, He looked up to heaven and said a
blessing ; and when He had broken the loaves He gave
them to the disciples, and the disciples gave them to the
crowds. All ate and were filled. They took up what 20
was left over of the pieces, twelve baskets full. Those 21
who ate were about five thousand men, besides women
and children.

Then He compelled His disciples to get into a boat and 22
go to the other side before Him, while He dismissed the
crowds. Having dismissed the crowds He went up the 23
mountain by Himself to pray. When evening had come
He was there alone. The boat was already many stades ^a 24
from the land, buffeted by waves, for the wind was against
it. In the fourth watch ^b of the night He went to them 25
walking on the sea. The disciples, seeing Him walking on 26
the sea, were frightened and said, "It is an apparition" ;
and they cried out for fear. Then Jesus spoke to them, 27
saying, "Courage! It is I. Do not be afraid." Peter 28
answered Him, "Sir,* if it is You, order me to come to

^a See Appendix.

^b Between 3.0 a.m. and 6.0 a.m.

29 σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σέ ἐπὶ τὰ ὕδατα. ὁ δὲ
 εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περι-
 30 ἐπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. βλέ-
 πων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντί-
 31 ζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με. εὐθέως δὲ ὁ
 Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει
 32 αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἐμβάντων αὐτῶν
 33 εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ ἐν τῷ πλοίῳ προσ-
 34 ἐκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ Υἱὸς εἶ. Καὶ δια-
 35 περάσαντες ἦλθον εἰς τὴν γῆν Γεννησαρετ. καὶ ἐπιγνόντες
 αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν
 36 κακῶς ἔχοντα, καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται
 τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο
 διεσώθησαν.

15: Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρι-
 2 σαῖοι καὶ γραμματεῖς λέγοντες, Διὰ τί οἱ μαθηταί σου
 παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ
 3 νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ
 ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
 4 ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ Θεὸς
 ἐνετείλατο λέγων, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
 καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.
 5 ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, Δῶρον ὁ
 6 ἐὰν ἐξ ἑμοῦ ὠφελήθῃς, οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ
 ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν νόμον τοῦ Θεοῦ
 7 διὰ τὴν παράδοσιν ὑμῶν. ὑποκριταί, καλῶς ἐπροφήτευσεν
 περὶ ὑμῶν Ἡσαΐας λέγων,

8 Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ,
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἑμοῦ·
 9 μάτην δὲ σέβονταί με,
 διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

15. 1-20: Mk. 7. 1-23. 4: Ex. 20. 12, Dt. 5. 16. 8-9: Is. 29. 13.

You on the water." He said, "Come." Having got down 29
from the boat Peter walked on the water and went to Jesus.
But seeing the wind he was afraid, and as he was beginning 30
to sink he cried out, saying, "Sir, save me." Then Jesus 31
stretched out His hand, took hold of him and said to him,
"Man of little faith, why did you doubt?" When they 32
got into the boat the wind dropped. Those in the boat 33
prostrated themselves before Him, saying, "Truly You
are God's Son."

Having crossed over they arrived at the country of Gen- 34
nesaret. The men of that place recognized Him and sent 35
into all that district, and they brought to Him all the
sick and entreated Him that they might only touch the 36
fringe ^a of His garment. As many as touched were made
well.

Then Pharisees * and scribes * came to Jesus from Jeru- 15
salem, saying, "Why do Your disciples go against the 2
tradition of the elders? * For they do not wash their hands
when they eat bread." He answered them, "Why do you 3
also for the sake of your tradition go against the command-
ment of God? For God has commanded, *Honour thy father 4*
and mother, and *He who speaks ill of his father or mother, let him*
surely die. But you say, 'Whoever says to his father or 5
mother, It is a gift,^b that by which you might have been
benefited by me, he shall not honour his father or his 6
mother.' So you have annulled the law of God for the sake
of your tradition. Hypocrites, well did Isaiah prophesy 7
about you, saying,

*This people * honours Me with their lips,* 8
but their heart is ar from Me.
Vainly they worship Me, 9
teaching as doctrines the precepts of men! "

^a Or, *tassel*.

^b That is, offering to God (cf. Mark 7:11).

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε
 11 καὶ συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
 ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος,
 12 τοῦτο κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταὶ
 αὐτοῦ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες
 13 τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα
 φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου ὁ οὐράνιος ἐκριζω-
 14 θήσεται. ἄφετε αὐτούς· ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν·
 τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦν-
 15 ται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν
 16 τὴν παραβολὴν ταύτην. ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνε-
 17 τοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ
 στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;
 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας
 19 ἐξέρχεται, κακείνα κοινοῖ τὸν ἄνθρωπον. ἐκ γὰρ τῆς
 καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,
 20 πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά
 ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν
 φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
 22 Τύρου καὶ Σιδῶνος. καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν
 ὀρίων ἐκείνων ἐξεληθοῦσα ἔκραζεν αὐτῷ λέγουσα, Ἐλέησόν
 23 | ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ
 μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν,
 24 ὅτι κράζει ὀπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ
 ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου
 25 Ἰσραὴλ. ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε,
 26 βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν
 λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
 27 ἡ δὲ εἶπεν, Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν
 ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐ-
 28 τῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι,

21-28: Mk. 7. 24-30.

He called the crowd to Him and said to them, "Listen, 10 and understand. It is not what goes into the mouth that 11 defiles a man, but what issues out of the mouth, this defiles a man." His disciples came and said to Him, "Do You 12 know that the Pharisees * took offence * when they heard Your statement?" He answered, "Every plant which My 13 heavenly Father did not plant will be rooted out. Let 14 them alone. They are blind guides of blind men. If blind guide blind, both will fall into a ditch." Peter answered 15 Him, "Explain this parable * to us." He said, "Are even 16 you still lacking in understanding? Do you not perceive 17 that whatever enters the mouth goes into the stomach and is passed out into the privy? But what issues out of the 18 mouth comes out of the heart,* and that defiles a man. For out of the heart come evil thoughts, murder, adultery, 19 sexual vice, stealing, false witness, slander. These are the 20 things that defile a man, but eating with unwashed hands does not defile a man."

Jesus left there and withdrew to the region of Tyre and 21 Sidon. A Canaanite woman, coming from those territories, 22 cried out to Him, "Sir,* Son of David, have pity on me. My daughter is grievously afflicted with a demon." * But 23 He gave her no answer. His disciples came and asked Him, "Send her away, because she is crying out behind us." He 24 answered, "I was sent only to the lost sheep of the house of Israel." She came and prostrated herself before Him, say- 25 ing, "Sir, help me." He answered, "It is not good to take 26 the children's bread and throw it to the dogs." She 27 said, "It is, Sir ; for even the dogs eat of the crumbs that fall from the table of their masters." Then Jesus 28 answered her, "Woman, great is your faith ; be it to you

μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

- 29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν
30 τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς,
κυλλοὺς, τυφλοὺς, κωφοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρ-
ριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ θεράπευσεν
31 αὐτούς· ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς
λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλούς περιπατοῦντας καὶ
32 τυφλοὺς βλέποντας· καὶ ἐδόξαζον τὸν Θεὸν Ἰσραὴλ. Ὁ
δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν,
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσ-
μένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι
33 αὐτοὺς νήστευσι οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. καὶ
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἔρημῳ
34 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει
αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ,
35 καὶ ὀλίγα ἰχθύδια. καὶ ἐκέλευσε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
36 τὴν γῆν, καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, οἱ
37 δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσ-
θησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ
38 σφυρίδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
39 ἄνδρες χωρὶς γυναικῶν καὶ παιδιῶν. Καὶ ἀπολύσας
τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια
Μαγαδαν.
- 16¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειρά-
ζοντες ἐπηρώτων αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάι
2, 4 αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,* Γενεὰ πονηρὰ

* Some witnesses add : Ὁψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· (3) καὶ πρωΐ, Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.

as you wish." And her daughter was cured from that hour.

Jesus departed from there and went along by the Sea of 29 Galilee ; and He went up into a mountain and sat there. Great crowds came to Him with lame, maimed, blind, 30 dumb and many other persons, and put them down at His feet, and He healed them ; so that the crowds were 31 astonished seeing the dumb speaking, the maimed whole, the lame walking, and the blind seeing, and they gave glory to the God of Israel.

Jesus called His disciples to Him and said, " I feel pity 32 for the crowd because they have already been with Me three days and have nothing to eat. I do not wish to send them away unfed lest they faint on the road." His disciples 33 said to Him, " From where are we, in a wilderness,^a to get sufficient loaves to satisfy so large a crowd? " Jesus said 34 to them, " How many loaves have you? " They said, " Seven, and a few fishes." He ordered the crowds to sit 35 down on the ground. He took the seven loaves and the 36 fishes, and having given thanks He broke them and gave them to His disciples, and the disciples gave them to the crowds. All ate and were filled ; and they took up what 37 was left over of the pieces, seven large baskets full. Those 38 who ate were four thousand men, besides women and children. When He had sent the crowds away He got into a 39 boat and came to the territory of Magadan.

The Pharisees * and Sadducees * came, and putting Him 16 to the test asked Him to show them a sign from heaven. He 2 answered them,^b " An evil generation seeks for a sign, and 4 no sign shall be given to it except the sign of Jonah." He left them and went away.

^a That is, uninhabited place.

^b Some witnesses add : " *When evening has come you say, ' It will be a fine day, because the sky is fiery red ', (3) and in the morning, ' Today will be stormy, because the sky is fiery red and threatening.' You know indeed how to discern the appearance of the sky, but you cannot discern the signs of the times.*"

σημείον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
 5 σημείον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. Καὶ
 ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο λαβεῖν
 6 ἄρτους. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε
 7 ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ
 διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.
 8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλι-
 9 γόπιστοι, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ μνη-
 μονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους
 10 κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχι-
 11 λίων καὶ πόσας σπυρίδας ἐλάβετε; πῶς οὐ νοεῖτε ὅτι οὐ
 περὶ ἄρτων εἶπον ὑμῖν προσέχειν; προσέχετε δὲ ἀπὸ τῆς
 12 ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. τότε συνῆκαν ὅτι
 οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν ἄρτων], ἀλλὰ ἀπὸ
 τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
 13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλιππου
 ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄν-
 14 θρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν, Οἱ μὲν
 Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ
 15 Ἰερεμίαν ἢ ἓνα τῶν προφητῶν. λέγει αὐτοῖς, Ὑμεῖς δὲ
 16 τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν,
 17 Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. καὶ ἀπο-
 κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνα,
 ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ Πατὴρ μου
 18 ὁ ἐν τοῖς οὐρανοῖς. καὶ γὰρ ἐγὼ σοι λέγω ὅτι σὺ εἶ Πέτρος,
 καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν,
 19 καὶ πύλαι Ἰαίδου οὐ κατισχύσουσιν αὐτῆς. καὶ δώσω σοι
 τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης
 ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν
 20 λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. τότε
 διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι
 αὐτός ἐστιν ὁ Χριστός.

13-20: Mk. 8. 27-30, Lk. 9. 18-21.

When His disciples had come to the other side they had 5
 forgotten to take bread. Jesus said to them, " See that you 6
 beware of the leaven of the Pharisees and Sadducees." They were discussing among themselves, saying, " We took 7
 no bread." Jesus knew this and said, " Why are you dis- 8
 cussing among yourselves, men of little faith, that you have
 no bread? Do you not yet perceive? and do you not re- 9
 member the five loaves of the five thousand, and how many
 baskets you took up? And the seven loaves of the four 10
 thousand and how many large baskets you took up? How 11
 is it you do not perceive that I did not tell you to beware
 about bread? Beware of the leaven of the Pharisees * and
 Sadducees." * Then they understood that He had not 12
 told them to beware of the leaven of bread, but of the
 teaching of the Pharisees and Sadducees.

When Jesus came to the region of Cæsarea Philippi He 13
 asked His disciples, " Who do men say that the Son of
 Man * is? " They said, " Some say, ' John the Baptizer ' ; 14
 others, ' Elijah ' ; and others, ' Jeremiah or one of the
 prophets '." He said to them, " You, who do you say I 15
 am? " Simon Peter answered, " You are the Messiah,* 16
 the Son of the living God." Jesus answered him, " Blessed 17
 are you, Simon Barjonah, because flesh and blood did not
 reveal it to you, but My Father who is in heaven. More- 18
 over I say to you, You are Peter, and upon this rock I shall
 build My church, and the gates of Hades * will not over-
 power it. I shall give you the keys of the Kingdom of 19
 Heaven,* and whatever you bind ^a on earth will be bound
 in heaven, and whatever you loose ^b on earth will be loosed
 in heaven." Then He gave His disciples strict orders not 20
 to tell anyone that He was the Messiah.

^a The Greek word probably represents the Aramaic word for " bind ",
 in the sense " declare forbidden ".

^b The Greek word probably represents the Aramaic word for " loose ",
 in the sense " declare permitted ".

- 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
 22 καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων,
 23 Ὁ Πέτρος, Κύριε· οὐ μὴ ἔσται σοι τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
 24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν. τί γὰρ ὠφέληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα
 27 τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.
 28 ἀμην λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γενύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
 17¹ Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλείας συνλαλοῦντες μετ' αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε σκηνὰς τρεῖς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλείᾳ μίαν. ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα,

21-28: Mk. 8. 31-9. 1, Lk. 9. 22-27. 27: Ps. 62. 12, Pr. 24. 12. 17. 1-13: Mk. 9. 2-13, Lk. 9. 28-36. 5: Ps. 2. 7, Dt. 18. 15.

From that time Jesus began to show His disciples that 21
He must go to Jerusalem, suffer much from the elders,*
chief priests * and scribes,* be put to death, and on the
third day be raised. Peter drew Him aside and checked 22
Him, saying, " God forbid, Sir ; * this shall not be to You!"
He turned and said to Peter, " Get behind Me, Satan.* 23
You are a stumbling-block ^a to Me, for you do not think
the thoughts of God, but the thoughts of men."

Then Jesus said to His disciples, " If any man wishes to 24
come after Me, let him disown himself, take up his cross
and follow Me. For whoever wishes to save his life shall 25
lose it, but whoever loses his life for My sake shall find it.
For what will it benefit a man if he gains the whole world 26
and forfeits his life? Or, what will a man give as the price
of his life? For the Son of Man * is to come in the glory 27
of His Father with His angels,* and then *He will recompense*
each man according to what he has done. In truth I tell you, 28
there are some of those standing here who will not taste ^b
death until they see the Son of Man coming in His King-
dom."

After six days Jesus took Peter, James, and John his 17
brother, and brought them up into a high mountain by
themselves. He was transformed in front of them, and 2
His face shone like the sun, and His garments became
white as the light. There appeared to them Moses and 3
Elijah, talking with Him. Whereupon ^c Peter said to 4
Jesus, " Sir,* it is good that we are here. If You wish I
will make three booths, one for You, one for Moses and one
for Elijah." While he was still speaking, a bright cloud 5
overshadowed them, and a voice from the cloud said,
" This is My *only* * Son, in whom I am well-pleased ; listen to

^a That is, a cause of falling away (see Glossary).

^b That is, *experience* or *suffer*.

^c Lit., *answering*.

Οὗτός ἐστιν ὁ Υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα·
6 ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπαισαν ἐπὶ
7 πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσήλθεν
ὁ Ἰησοῦς καὶ ἤψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ
8 φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα
9 εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν
ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ
10 ἐγερθῇ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες,
Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλείαν δεῖ ἔλθεῖν πρῶ-
11 τον; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλείας μὲν ἔρχεται καὶ
12 ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη
ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ
δοῶσα ἡθέλησαν· οὕτως καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει
13 πάσχειν ὑπ' αὐτῶν. τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ
Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.
14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσήλθεν αὐτῷ
15 ἄνθρωπος γονυπετῶν αὐτόν | καὶ λέγων, Κύριε, ἐλέησόν
μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει· πολλάκις
16 γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ
προσήμενος αὐτόν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνή-
17 θησαν αὐτόν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
ᾧ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ'
ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ
δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον,
20 Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ὁ δὲ λέγει
αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμην γὰρ λέγω ὑμῖν,
ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
τούτῳ, Μετάβα ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν
ἀδυνατήσῃ ὑμῖν.*

* Some witnesses add : 21. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

11: Mal. 4. 5. 14-21: Mk. 9. 14-29, Lk. 9. 37-42.

Him." When the disciples heard, they fell on their faces 6
and were very much afraid. Jesus came and touched them 7
and said, "Get up ; do not be afraid." Lifting up their 8
eyes they saw no one except Jesus alone.

As they were coming down from the mountain Jesus 9
commanded them, "Tell no one of the vision till the Son
of Man * has been raised from the dead." His disciples 10
asked Him, "Then why do the scribes * say that first
Elijah must come?" He answered them, "*Elijah* indeed 11
comes and *will restore* all things. But I tell you that Elijah 12
has already come, and they did not recognize him, but
they did to him what they wanted. So also the Son of
Man is to suffer at their hands." ^a Then the disciples 13
understood that He had spoken to them about John the
Baptizer.

When they had come to the crowd a man came up to 14
Him, and kneeling to Him said, "Sir,* have pity on my 15
son, because he is a lunatic and is sick ; for often he falls
into the fire and often into the water. I brought him to 16
Your disciples and they could not heal him." Jesus an- 17
swered, "O unbelieving and perverted generation, how
long shall I be with you? How long shall I have patience
with you? Bring him here for Me." Jesus checked him, 18
the demon * came out of him, and the boy was healed
from that hour. The disciples came to Jesus privately and 19
said, "Why were we unable to drive it out?" He said to 20
them, "Because of your little faith ; for in truth I tell you,
if you have faith like a grain of mustard seed, you will say
to this mountain, 'Depart from here to there', and it will
depart ; nothing will be impossible to you." ^b

^a Lit., *by them*.

^b Some witnesses add verse 21 : " *This kind goes out by nothing except prayer and fasting.*"

- 22 Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς
ὁ Ἰησοῦς, Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
23 χεῖρας ἀνθρώπων, | καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ
ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.
24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναουμ προσῆλθον οἱ τὰ
δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσ-
25 καλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; | λέγει, Ναί. καὶ ὅτε
εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων,
Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων
λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ
26 τῶν ἄλλοτρίων; λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἄλλο-
27 τῶν. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. | ἵνα
δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε
ἄγκιστρον καὶ τὸν ἀναβαίνοντα πρῶτον ἰχθὺν ἄρον, καὶ
ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνῳ λαβὼν
δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
181 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ
λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρ-
2 ανῶν; καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ
3 αὐτῶν | καὶ εἶπεν, Ἀμην λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ
γέννησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν
4 τῶν οὐρανῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον
τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
5 καὶ ὃς ἐὰν δέξεται παιδίον τοιοῦτο ἐν ἐπὶ τῷ ὀνόματί μου,
6 ἐμὲ δέχεται· ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ
7 πελάγῃ τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκαν-
δάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ
8 ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χεὶρ σου
ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ
σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ

22-23: Mk. 9. 30-32, Lk. 9. 43-45. 18. 1-5: Mk. 9. 33-37, Lk. 9. 46-48. 6-9: Mk. 9. 42-47, Lk. 17. 1-2.

While they were moving about in Galilee Jesus said to 22 them, "The Son of Man * is to be delivered into the hands of men. They will kill Him, and on the third day He will 23 be raised." They were very grieved.

When they came to Capernaum the collectors of the 24 didrachma ^a came to Peter and said, "Does not your Teacher pay the didrachma?" He said, "Yes." When 25 he came into the house Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth collect customs duties or poll-tax? From their sons, or from strangers?" Peter said to Him, "From 26 strangers." Jesus said to him, "So then the sons are free. But lest we give offence * to them,^b go to the sea, cast a 27 line,^c and pick up the first fish that is landed; open its mouth and you will find a stater.^d Take it and give it to them for you and Me."

At that time the disciples came to Jesus and said, "Who 18 then is greatest in the Kingdom of Heaven?" * Calling a 2 child to Him He set him in the midst of them, and said, 3 "In truth I tell you, unless you turn and become as children, you shall not enter the Kingdom of Heaven. So he 4 who humbles himself as this child is greatest in the Kingdom of Heaven. Whoever receives one such child in My 5 name receives Me; but whoever causes one of these little 6 ones who believe in Me to fall away,* it is good for him that a great millstone ^e be hung round his neck and he be drowned in the open sea. Alas for the world, owing to 7 causes of falling away. Causes ^f must come, but alas for that man through whom the cause ^f comes.

"If your hand or your foot causes you to fall away, cut 8

^a That is, Temple tax, the annual contribution made for the Temple services by every adult Jewish male. For the amount, see Appendix.

^b That is, the collectors. ^c Lit., fish-hook. ^d See Appendix.

^e Great millstone; lit., donkey-mill.

^f That is, of falling away.

- 9 χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ
 9 πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε,
 ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστὶν μονό-
 10 φθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
 10 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. Ὅρατε μὴ κατα-
 φρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ
 12 ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρό-
 12 σωπον τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.* Τί ὑμῖν δοκεῖ;
 ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν
 13 ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ
 13 πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὗρεῖν
 αὐτό, ἀμην λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ
 14 τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ
 14 ἔστιν θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς
 15 ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων. Ἐὰν δὲ ἁμαρτήσῃ
 εἰς σέ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μετὰ σοῦ
 16 καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν
 16 σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο,
 17 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν
 17 ῥῆμα· | ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὼν τῇ ἐκκλησίᾳ· ἐὰν
 δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς περ ὁ ἐθνικός
 18 καὶ ὁ τελώνης. Ἀμην λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ
 τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ
 19 τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν ἀμην λέγω ὑμῖν
 ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ
 20 παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς
 20 παρὰ τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσιν δύο
 ἢ τρεῖς συνηγμένοι εἰς τὸ ἓμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ
 αὐτῶν.
 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις
 ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἔως

* Some witnesses add : 11. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

12-14: Lk. 15. 4-7. 16: Dt. 19. 15.

it off and throw it from you. It is good for you to enter life maimed or lame, rather than with two hands or two feet to be thrown into eternal fire. And if your eye causes you to 9 fall away, take it out and throw it from you. It is good for you to enter life with one eye, rather than with two eyes to be thrown into the fiery Gehenna.*

" See that you do not despise one of these little ones, for 10 I tell you their angels * in heaven always see the face of My Father who is in heaven.^a

" What do you think? If a man has a hundred sheep and 12 one of them goes astray, will he not leave the ninety-nine on the mountains and go and seek the one going astray? And if he finds it, in truth I tell you, he rejoices over it 13 more than over the ninety-nine which have not gone astray. Even so it is not the will of your Father in heaven that one 14 of these little ones should perish.

" If your brother sins against you, go and reprove him 15 between you and him alone. If he listens to you, you have gained your brother. If he does not listen, take with you 16 one or two more, in order that *by the mouth of two or three witnesses every case may be settled.* If he disregards them, tell 17 the church ; and if he disregards the church also, let him be to you as a heathen and a tax-collector.

" In truth I tell you, whatever you bind ^b on earth will 18 be bound in heaven, and whatever you loose ^b on earth will be loosed in heaven. Again in truth I tell you, if two 19 of you agree on earth concerning any matter they ask, it will be done for them by My Father who is in heaven ; for 20 where two or three have been gathered in My name I am there in the midst of them."

Then Peter came and said to Him, " Sir,* how often 21

^a Some witnesses add verse 11 : *For the Son of Man * came to seek and to save what was lost.*

^b See note on 16:19.

22 ἐπτάκις; λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,
 23 ἀλλὰ ἕως ἑβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη ἡ
 24 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συν-
 25 ἄραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ
 26 συναίρειν, προσημέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάν-
 27 των. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ
 28 κύριος αὐτοῦ πραθῆναι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα
 29 καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος
 30 προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
 31 ἀποδώσω σοι. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου
 32 ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.
 33 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων
 34 αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
 35 αὐτὸν ἐπνιγεν λέγων, Ἀπόδος εἰ τι ὀφείλεις. πεσὼν οὖν ὁ
 36 σύνδουλος αὐτοῦ πρὸς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν
 37 λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. ὁ δὲ
 38 οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἕως
 39 οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ
 40 τὰ γινόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν
 41 τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. τότε προσκαλεσά-
 42 μενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ,
 43 πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι, ἐπεὶ παρεκάλεσάς
 44 με· οὐκ ἔδωκεν καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ γὰρ
 45 σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτόν
 46 τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.
 47 Οὕτως καὶ ὁ Πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ
 48 ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.
 19¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,
 2 μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς
 3 Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ
 4 ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.
 5 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν
 6 καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν

19. 1-9: Mk. 10. 1-12.

shall my brother sin against me and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, 22 Up to seven times, but, Up to seventy-seven times.

"Therefore, the Kingdom of Heaven * is like a certain 23 king who wished to settle accounts with his slaves. When 24 he began to do so, a man who owed ten thousand talents ^a was brought to him. As he had not the means to pay, his 25 master ordered that he, his wife and children, and all he had, should be sold and payment be made. So that slave 26 fell and prostrated himself before him, saying, 'Be patient with me and I will pay you everything.' The 27 master of that slave felt pity and set him free, and he forgave him the debt. But that slave went out and found one 28 of his fellow-slaves who owed him a hundred denarii.^b He seized him and began to choke him, saying, 'Pay me what you owe.' So his fellow-slave fell at his feet and entreated 29 him, saying, 'Be patient with me, and I will pay you.' But 30 he would not, and went and threw him into prison till he should pay what was owed. So his fellow-slaves, seeing 31 what was being done, were very grieved, and came and explained to their master all that had happened. Then his 32 master called him to him and said to him, 'Wicked slave, all that debt I forgave you when you entreated me. Ought 33 you not also to have had pity on your fellow-slave, as I also had pity on you?' His master was angry and delivered 34 him up to the torturers till he should pay all that was owed to him. So also My heavenly Father will do to you, if you 35 do not from your hearts each one forgive his brother."

Now when Jesus had ended these sayings He departed 19 from Galilee and came to the territory of Judæa beyond the Jordan. Great crowds followed Him, and He healed 2 them there.

The Pharisees * came to Him, and putting Him to the 3

^a A huge sum of money. See Appendix.

^b See Appendix.

4 γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν
αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ
5 θῆλυ ἐποίησεν αὐτούς; καὶ εἶπεν,

Ἔνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν
μητέρα

καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ,

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

6 | ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ Θεὸς
7 συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. λέγουσιν αὐτῷ, Τί
οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ
8 ἀπολύσαι αὐτήν; λέγει αὐτοῖς, Ὅτι Μωϋσῆς πρὸς τὴν
σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας
9 ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. λέγω δὲ ὑμῖν ὅτι
10 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ
11 γαμῆσῃ ἄλλην, μοιχᾶται. λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,
Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός,
12 οὐ συμφέρει γαμῆσαι. ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες
13 χωροῦσιν τὸν λόγον τούτον, ἀλλ' οἷς δέδοται. εἰσὶν γὰρ
εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ
εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων,
καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν
βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.
14 Τότε προσηνέχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ
αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
15 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἄφετε τὰ παῖδιά καὶ μὴ κωλύετε
αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία
16 τῶν οὐρανῶν. καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη
ἐκεῖθεν.
17 Καὶ ἰδοὺ εἰς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε, τί
ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ,
Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ

4: Gn. 1. 27. 5: Gn. 2. 24. 7: Dt. 24. 1. 13-15: Mk. 10. 13-16, Lk.
18. 15-17. 16-30: Mk. 10. 17-31, Lk. 18. 18-30, 10. 25-28.

test said to Him, "Is it lawful for anyone to divorce his wife for each and every ^a cause?" He answered them, 4
 "Have you not read that the Creator from the beginning made them male and female?" And He said, 5

*"For this reason a man shall leave his father and mother
 and cleave to his wife,
 and the two shall become one flesh.*

And so they are no longer two, but one flesh. Therefore 6
 what God has joined together let man not part." They 7
 said to Him, "Why then did Moses command to give a certificate of divorce and divorce her?" He said to them, "Hav- 8
 ing regard to the hardness of your hearts Moses permitted you to divorce your wives; but from the beginning it was not so. I tell you that whoever divorces his wife except for 9
 unchastity and marries another, commits adultery." His 10
 disciples said to Him, "If the case of a man with his wife is such, it is not good to marry." He said to them, "Not 11
 all accept this saying, only those to whom it is given; for 12
 there are eunuchs who were so born from their mother's womb, there are eunuchs who have been made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the Kingdom of Heaven.* Let him accept it who can."

Then they brought Him children ^b in order that He 13
 might lay His hands upon them and pray; but the disciples checked them. But Jesus said to them, "Let the 14
 children alone. Do not stop them from coming to Me, for the Kingdom of Heaven is of ^c such as these." He laid His 15
 hands upon them and departed from there.

One came and said to Him, "Teacher, what good thing 16
 am I to do to have eternal life?" He said to him, "Why 17

^a Each and every; lit., every.

^b Lit., children were brought.

^c The Greek is ambiguous. It may mean belongs to or consists of.

18 θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρει τὰς ἐντολάς. λέγει
 αὐτῷ, Ποίᾳς; ὁ δὲ Ἰησοῦς εἶπεν, Τό Οὐ φονεύσεις,
 Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,
 19 | Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν
 20 πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος,
 21 Πάντα ταῦτα ἐφυλαξάμην· τί ἔτι ὑστερῶ; λέγει αὐτῷ ὁ
 Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπαγε πώλησόν σου τὰ
 22 ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν
 οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. ἀκούσας δὲ ὁ νεανίσκος
 23 τὸν λόγον τοῦτον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτή-
 24 ματα πολλὰ. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ,
 Ἀμην λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς
 25 τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν ὅτι
 εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ραφίδος διελ-
 26 θεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. ἀκούσαντες
 δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς
 27 ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα
 28 δυνατά. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ
 ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα
 29 ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμην λέγω ὑμῖν
 ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν
 καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθή-
 σεσθε καὶ αὐτοὶ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα
 30 φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφήκεν οἰκίαν ἢ ἀδελ-
 φούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ
 ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, πολλαπλασίονα λήμψεται
 31 καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι
 20 ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοίᾳ γάρ ἐστιν ἡ βασιλεία
 τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἄμα
 2 πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμ-
 φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν

18-19: Dt. 5. 16-20. 26: Gn. 18. 14, Job 42. 2.

do you ask Me concerning the good? There is One who is good. If you wish to enter into life keep the Commandments." He said to Him, "Which?" ^a Jesus said, 18 "*Thou shalt not murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not give false evidence, honour thy father 19 and mother, and thou shalt love thy neighbour as thyself.*" The 20 young man said to Him, "All these I have kept; what do I still lack?" Jesus said to him, "If you wish to be perfect, 21 go, sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me." But 22 when the young man heard this saying he went away grieving; for he had many possessions.

Jesus said to His disciples, "In truth I tell you, a rich 23 man will with difficulty enter the Kingdom of Heaven.* Again, I tell you, it is easier for a camel to go through a 24 needle's eye than for a rich man to enter the Kingdom of Heaven." His disciples were greatly amazed when they 25 heard it, and said, "Who then can be saved?" Jesus 26 looked at them and said, "With men this is impossible, but *with God all things are possible.*"

Then Peter answered Him, "See, we have left every- 27 thing and have followed You. What then shall we have?" Jesus said to them, "In truth I tell you, in the Rebirth * 28 when the Son of Man * sits on His glorious throne,^b you who have followed Me shall yourselves also sit on twelve thrones, judging the twelve tribes of Israel. Moreover, 29 whoever has left houses, brothers, sisters, father, mother, wife, children or lands for the sake of My name will receive many times as much and possess eternal life. Many who 30 are first shall be last, and the last first.

"The Kingdom of Heaven * is like a householder who 20 went out early in the morning to hire workers for his vineyard. Having agreed with the workers for a denarius ^c 2

^a Plural.

^b Lit., *the throne of His glory.*

^c See Appendix.

3 ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. καὶ ἐξελθὼν
 περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς,
 4 | καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
 5 καὶ ὁ ἐὰν ᾗ δίκαιον δώσω ὑμῖν. | οἱ δὲ ἀπήλθον. πάλιν
 6 ἐξελθὼν περὶ ἑκτὴν καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. περὶ
 δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει
 7 αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; λέγουσιν
 αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς,
 8 Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. ὀψίας δὲ γενο-
 μένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ,
 9 Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθόν,
 9 ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. καὶ ἐλ-
 θόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.
 10 καὶ ἐλθόντες οἱ πρώτοι ἐνόμισαν ὅτι πλεῖον λήμψονται·
 11 καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. λαβόντες δὲ ἐγόγ-
 12 γυζον κατὰ τοῦ οἰκοδεσπότου | λέγοντες ὅτι Οὗτοι οἱ
 ἐσχατοὶ μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίη-
 13 σας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
 13 ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
 14 δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν καὶ ὕπαγε· θέλω
 15 ἐγὼ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· οὐκ ἔξεστίν μοι
 ποιῆσαι ὁ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός
 16 ἐστίν ὅτι ἐγὼ ἀγαθὸς εἰμι; Οὕτως ἔσονται οἱ ἐσχατοὶ
 17 πρώτοι καὶ οἱ πρώτοι ἔσχατοι.
 17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἱεροσόλυμα παρέ-
 λαβεν τοὺς δώδεκα κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς,
 18 | Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώ-
 που παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ
 19 κατακρινοῦσιν αὐτὸν εἰς θάνατον, καὶ παραδώσουσιν αὐτὸν
 τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυ-
 ρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

17-19: Mk. 10. 32-34, Lk. 18. 31-33.

for the day he sent them to his vineyard. He went out 3
about the third hour ^a and saw others standing idle in the
market-place ; and he said to them, ' You also, go to the 4
vineyard, and I will give you what is just.' And they went. 5
He went out again about the sixth and the ninth hour ^a
and did the same. About the eleventh hour ^a he went out 6
and found others standing. He said to them, ' Why are
you standing here idle the whole day?' They said to him, 7
' Because no one has hired us.' He said to them, ' You
also, go to the vineyard.' When evening had come the 8
owner of the vineyard said to his foreman, ' Call the workers
and pay them their wages, beginning from the last and on
to the first.' Those who were hired ^b about the eleventh 9
hour came and received a denarius ^c each. When the first 10
came, they thought they would receive more ; but they
also received a denarius each. When they received it they 11
grumbled at the householder, saying, ' These last worked 12
for one hour and you have made them equal to us who
have borne the day's burden and the burning heat.' He 13
answered one of them, ' Friend, I am not unjust to you. Did
you not agree with me for a denarius? Take what is yours 14
and go. I wish to give to this last as also to you. May I 15
not do what I wish with my own? Is your eye evil because
I am good?' Thus, the last shall be first, and the first last." 16

When Jesus was about to go up to Jerusalem, He took 17
the Twelve aside by themselves on the road, and said to
them, " See, we are going up to Jerusalem, and the Son of 18
Man * will be delivered up to the chief priests * and
scribes.* They will condemn Him to death, and deliver 19
Him up to the Gentiles,* to be mocked, flogged and cruci-
fied, and He will be raised on the third day."

^a Third hour—9.0 a.m. ; sixth hour—noon ; ninth hour—3.0 p.m. ;
eleventh hour—5.0 p.m.

^b *Were hired* is not in the Greek, but is understood. ^c See Appendix.

- 20 Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου
μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ'
21 αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ ἵνα
καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ
22 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πλεῖν τὸ ποτήριον
23 ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα. λέγει
αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ
δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι,
24 ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρός μου. καὶ ἀκούσαντες
25 οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς
προσκαλεσάμενος αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες
τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατ-
26 εξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἔστιν ἐν ὑμῖν· ἀλλ' ὅς
ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος,
27 | καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται ὑμῶν δούλος·
28 ὥσπερ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχω ἠκολούθησεν
30 αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ
τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζον λέγοντες,
31 Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυιδ. ὁ δὲ ὄχλος ἐπετίμησεν
αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραξαν λέγον-
32 τες, Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυιδ. καὶ στὰς ὁ
Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω
33 ὑμῖν; λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοί
34 ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων
αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.
21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴν
εἰς τὸ ὄρος τῶν Ἑλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο
2 μαθητὰς | λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν
κατέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένον καὶ

20-28: Mk. 10. 35-45. 29-34: Mk. 10. 46-52, Lk. 18. 35-43. 21. 1-11: Mk. 11. 1-10, Lk. 19. 29-38, Jn. 12. 12-19.

Then the mother of the sons of Zebedee came to Him with 20 her sons, prostrating herself and making a request of Him. He said to her, "What do you want?" She said to Him, 21 "Command that these my two sons shall sit, one on Your right and one on Your left in Your Kingdom." But Jesus 22 answered, "You do not know what you are asking. Can you drink the cup which I am about to drink?" They said to Him, "We can." He said to them, "You shall 23 indeed drink My cup, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father." When the ten heard 24 this, they were angry about the two brothers. But Jesus 25 called them and said, "You know that the rulers of the nations lord it over them, and the great ones exercise authority over them. It is not so among you, but whoever 26 wishes to be a great man among you will be your servant, and whoever wishes to be first among you will be your 27 slave; even as the Son of Man * did not come to be 28 served, but to serve, and to give His life a ransom for many."

As they were leaving Jericho a great crowd followed 29 Him. Two blind men, sitting by the road, heard that 30 Jesus was passing by and shouted, "Sir,* Son of David, have pity on us." The crowd checked them and told them 31 to be quiet, but they shouted more loudly, "Sir, Son of David, have pity on us." Jesus stood still and calling them 32 said, "What do you wish Me to do for you?" They said 33 to Him, "Sir, let our eyes be opened." Jesus felt pity and 34 touched their eyes. Then they recovered their sight and followed Him.

When they approached Jerusalem and came to Beth- 21 phage, to the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village facing you, and then 2 you will find an ass tethered and a colt with her. Untie

3 πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. καὶ ἐάν τις
 ὑμῖν εἴπῃ τι, εῖρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· καὶ
 4 εὐθὺς ἀποστελεῖ αὐτούς. Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ
 τὸ ρῆθὲν διὰ τοῦ προφῆτου λέγοντος,

5 Εἴπατε τῇ θυγατρὶ Σιών,
 Ἰδοὺ ὁ Βασιλεὺς σου ἔρχεται· σοι
 πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
 καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν
 7 αὐτοῖς ὁ Ἰησοῦς | ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ
 ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν
 8 ἐπάνω αὐτῶν. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν αὐτῶν τὰ
 ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν
 9 ἐνδένων καὶ ἔστρώννουν ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προά-
 γοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,

Ωσαννα τῷ υἱῷ Δαυεὶδ·
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
 Ωσαννα ἐν τοῖς ὑψίστοις.

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ
 11 πόλις λέγουσα, Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι ἔλεγον,
 Οὗτός ἐστιν Ἰησοῦς ὁ προφῆτης ὁ ἀπὸ Ναζαρεθ τῆς
 Γαλιλαίας.
 12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐξέβαλεν πάντας
 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
 τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας
 13 τῶν πωλούντων τὰς περιστεράς, | καὶ λέγει αὐτοῖς, Γέ-
 γραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς
 14 δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. Καὶ προσῆλθον αὐτῷ
 τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
 15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ

5: Zec. 9, 9, Is. 62. 11. 9: Ps. 118. 25-26. 12-22: Mk. 11. 11-24, Lk.
 19. 45-48, Jn. 2. 14-16. 13: Is. 56-7, Jer. 7. 11.

them and lead them to Me, and if anyone says anything 3
to you, you will say, ' Their owner needs them ' ; then he
will send them." This took place in order that what was 4
spoken through the prophet might be fulfilled, when he
said :

Tell the daughter of Sion, 5
See, thy King is coming to thee,
meek and mounted on an ass,
and on a colt, an ass's foal.

The disciples went and did as Jesus ordered them. They 6, 7
led the ass and the colt and laid their garments on them,
and He sat on them. A very great crowd spread their 8
garments on the road, and others cut branches from trees
and spread them on the road. The crowd who went before 9
Him and those who followed shouted,

“ *Hosanna* * to the Son of David!
Blessed is He who is coming * *in the name of the Lord.*
Hosanna in the highest! ”

When He went into Jerusalem, the whole city was dis- 10
turbed. They said, “ Who is this? ” The crowds said, 11
“ This is Jesus, the prophet from Nazareth in Galilee.”

Jesus went into the Temple, and drove out all who were 12
selling and buying in the Temple, and overturned the
money-changers' tables and the seats of those who were
selling doves ; and He said to them, “ It is written, *My* 13
house shall be called a house of prayer, but you are making it a
robbers' den.”

The blind and the lame came to Him in the Temple, 14
and He healed them. When the chief priests * and the 15
scribes * saw the wonderful things He did, and the chil-
dren shouting in the Temple, “ *Hosanna* to the Son of

- ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ
 16 λέγοντας **Ωσαννα** τῷ υἱῷ **Δαυειδ**, ἡγανάκτησαν, | καὶ
 εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει
 αὐτοῖς, **Ναί**· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων
 17 καὶ **θηλαζόντων** **κατηρτίσω αἶνον**; Καὶ καταλιπὼν αὐτοὺς
 ἐξῆλθεν ἕξω τῆς πόλεως εἰς **Βηθανίαν**, καὶ ἠϋλίσθη ἐκεῖ.
 18, 19 **Πρωτὶ δὲ ἐπανάγων** εἰς τὴν πόλιν ἐπέειπασεν. καὶ ἰδὼν
 συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν
 ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Οὐ μηκέτι ἐκ
 σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παρα-
 20 χρῆμα ἡ συκὴ. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες,
 21 Πῶς παραchrῆμα ἐξηράνθη ἡ συκὴ; ἀποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπεν αὐτοῖς, **Αμην** λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
 καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν
 τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασ-
 22 σαν, γενήσεται· καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ
 πιστεύοντες λήψεσθε.
 23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ οἱ
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ
 ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν
 24 ταύτην; ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω
 ὑμᾶς κάγω λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, κάγω ὑμῖν ἐρῶ
 25 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα Ἰωάννου πόθεν
 ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
 ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν,
 26 Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, Ἐξ
 ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφή-
 27 τῃ ἐχουσιν τὸν Ἰωάννην. καὶ ἀποκριθέντες τῷ Ἰησοῦ
 εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ
 28 λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν
 δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ
 εἶπεν, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

16: Ps. 8. 3 LXX. 23-27: Mk. 11. 27-33, Lk. 20. 1-8.

David," they were angry, and they said to Him, "Do You 16 hear what these are saying?" Jesus said to them, "Yes; did you never read, *Out of the mouth of infants and sucklings Thou hast brought praise to perfection?*" Then, leaving 17 them, He went out of the city to Bethany and lodged there.

When He was returning to the city early in the morning 18 He was hungry; and, seeing a fig tree by the road, He 19 came to it and found on it nothing but leaves. He said to it, "Let there never again be fruit from you"; and the fig tree withered at once. When they saw it the disciples 20 were astonished and said, "How did the fig tree wither at once?" Jesus answered them, "In truth I tell you, if you 21 have faith and do not doubt, you will not only do what ^a was done to the fig tree, but even if you say to this mountain, 'Be carried away and thrown into the sea,' it will come to pass; and all that you ask in prayer, believing, 22 you will receive."

When He came into the Temple, the chief priests * and 23 the elders * of the people * came to Him, saying, "By what authority are You doing these things? Who gave You this authority?" Jesus answered them, "I too will ask 24 you one question. If you tell Me this, I will also tell you by what authority I do these things. Whence was John's 25 baptism,* from heaven or from men?" They debated among themselves: "If we say, 'From heaven', He will say to us, 'Then why did you not believe him?' But if we 26 say, 'From men,' we are afraid of the crowd; for all hold John as a prophet." They answered Jesus, "We do not 27 know." He said to them, "Nor do I tell you by what authority I do these things.

"What do you think? A man had two sons; he went 28

^a Lit., *the thing of the fig tree.*

- 29, 30 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν. καὶ
 προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς
 31 εἶπεν, Οὐ θέλω, ὕστερον μεταμεληθεὶς ἀπῆλθεν. τίς ἐκ τῶν
 δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν αὐτῷ, Ὁ
 ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμην λέγω ὑμῖν ὅτι οἱ
 32 τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν
 τοῦ Θεοῦ. ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιο-
 σύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ
 33 πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελή-
 θητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. Ἄλλην παραβολὴν
 ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν
 34 ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν
 αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν
 35 γεωργοῖς, καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωρ-
 γοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ
 36 τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ
 ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας
 37 τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ
 ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσουνται
 38 τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν
 39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες
 40 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν
 οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς
 41 ἐκείνοις; λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς,
 καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
 ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
 42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

παρὰ Κυρίου ἐγένετο αὕτη,

καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;

42: Ps. 118. 22-23.

to the first and said, ' Son, go and work today in the vineyard.' He answered, ' I go, Sir ' ; but he did not go. He 29, 30 went to the second and said the same. He answered, ' I will not '. Afterwards he repented * and went. Which of 31 the two did the father's will? " They said to Him, " The latter ". Jesus said to them, " In truth I tell you, tax-collectors and prostitutes go into the Kingdom of God * before you. For John came to you in the way of righteous- 32 ness and you did not believe him ; but tax-collectors and prostitutes believed him. You saw this, but you did not repent afterwards, and believe him.

" Hear another parable : * There was a householder 33 who *planted a vineyard, set a fence round it, dug a wine-press in it and built a tower.* He let it to farmers and went abroad. When the fruit season approached he sent his slaves to the 34 farmers to receive his fruit. The farmers took his slaves ; 35 one they beat, another they killed, and another they pelted with stones. Again he sent other slaves, more than the 36 first, and they did the same to them. Afterwards he sent 37 his son to them, saying, ' They will respect my son.' But 38 when the farmers saw the son they said among themselves, ' This is the heir. Come, let us kill him, and get possession of his inheritance.' They took him, threw him out of the 39 vineyard, and killed him. So when the owner of the vine- 40 yard comes, what will he do to these farmers? " They said 41 to Him, " He will bring those evil men to an evil end, and let the vineyard to other farmers, who will hand over to him the fruits in their seasons." Jesus said to them, " Have 42 you never read in the Scriptures :

*The stone which the builders rejected
has become the corner-stone ;
it has come from the Lord,
and it is wonderful in our eyes?*

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία
τοῦ Θεοῦ καὶ δοθήσεται ἔθναι ποιοῦντι τοὺς καρποὺς
45 αὐτῆς.* Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
46 τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὅτι περὶ αὐτῶν λέγει· καὶ
ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς
22·1 προφήτην αὐτὸν εἶχον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
2 αὐτοῖς ἐν παραβολαῖς λέγων, Ὡμοιώθη ἡ βασιλεία τῶν
οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ
3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς
4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθεῖν. πάλιν
ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις,
Ἰδοὺ τὸ ἄριστόν μου ἡτοιμάσα, οἱ ταῦροί μου καὶ τὰ
σιτισιτὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.
5 οἱ δὲ ἀμελήσαντες ἀπηλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς
6 δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς
7 δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. ἀκούσας δὲ ὁ
βασιλεὺς ἐκεῖνος ὠργίσθη, καὶ πέμψας τὰ στρατεύματα
αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν
8 ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος
9 ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε
10 καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δούλοι
ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονη-
ροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ νυμφῶν ἀνακειμένων.
11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν
12 ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει
αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
13 ὁ δὲ ἐφिमώθη. τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις,
Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ
σκοτὸς τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
14 τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

* Some witnesses add : 44. καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

22: 2-14 : Lk. 14. 16-24.

Therefore I tell you, the Kingdom of God * will be taken 43
away from you, and will be given to a nation which pro-
duces the fruit of it.” ^a When the chief priests * and the 45
Pharisees * heard His parables,* they recognized that He
was speaking about themselves, and though they were 46
seeking to arrest Him they were afraid of the crowds,
since they ^b held Him as a prophet.

Jesus answered them again in parables,* “The King-22
dom of Heaven * is like a king who made a wedding-feast
for his son. He sent his slaves to call those who had been 3
invited to the feast, but they were unwilling to come.
Again he sent other slaves, saying, ‘Tell those who have 4
been invited, See, I have prepared my banquet, my oxen
and fattened beasts have been slaughtered, and all things
are ready. Come to the wedding-feast.’ But they ignored 5
them and went away, one to his field, and another to his
business. The rest took hold of his slaves, maltreated and 6
killed them. When the king heard this, he was angry ; he 7
sent his armies, destroyed those murderers, and burnt their
city. Then he said to his slaves, ‘The wedding-feast is 8
ready, but those who were invited were not worthy. Go 9
then to the city-gates,^c and invite to the feast all whom you
find.’ Those slaves went out into the roads, and brought 10
in all whom they found, both evil and good ; and the
wedding-hall was filled with guests. The king came in to 11
look at the guests, and saw there a man who was not
wearing a wedding-garment. He said to them, ‘Friend, 12
how did you come in here without a wedding-garment?’
But he was silent. Then the king said to the servants, ‘Bind 13
him hand and foot, and throw him out into the darkness
outside.’ There will be wailing and gnashing of teeth
there ; for there are many called, but few chosen.” 14

^a Some witnesses add verse 44 : “Whoever falls on this stone will be dashed to pieces, and it will crush him on whom it falls.” ^b That is, the crowds.

^c The Greek means, the places where the roads leave the city.

- 15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως
 16 αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν αὐτῷ
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντας,
 Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ
 ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ
 17 βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὸν οὖν ἡμῖν, τί σοι
 18 δοκεῖ; ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; | γνούς δὲ ὁ
 Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-
 19 κριταί; | ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ
 20 προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς, Τίνος ἢ
 21 εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν αὐτῷ· Καίσαρος.
 τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ
 22 τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ
 ἀφέντες αὐτὸν ἀπήλθαν.
 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι,
 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
 24 | λέγοντες Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ
 ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 25 αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἦσαν δὲ
 παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύ-
 τησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ
 26 ἀδελφῷ αὐτοῦ· ὁμοίως καὶ ὁ δεῦτερος καὶ ὁ τρίτος, ἕως τῶν
 27, 28 ἑπτὰ. ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. ἐν τῇ ἀνα-
 στάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον
 29 αὐτήν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε
 30 μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν δύναμιν τοῦ Θεοῦ. ἐν γὰρ
 τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὥς
 31 ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν. περὶ δὲ τῆς ἀναστάσεως τῶν
 νεκρῶν οὐκ ἀνέγνωτε τὸ ρῆθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος,
 32 Ἐγὼ εἰμι ὁ Θεὸς Ἀβρααμ καὶ ὁ Θεὸς Ἰσαακ καὶ ὁ Θεὸς

15-22: Mk. 12. 13-17, Lk. 20. 20-26. 23-33: Mk. 12. 18-27, Lk. 20.
 27-40. 24: Gn. 38. 8, Dt. 25. 5. 32: Ex. 3. 6.

Then the Pharisees * went and conferred together how 15 they might trap Him in speech. They sent their disciples 16 to Him together with the Herodians,* and they said, "Teacher,* we know that You are true, and teach God's way in truth, and do not care for anyone, for You do not regard the person of any.^a Tell us, then ; what do You 17 think? Is it lawful ^b to give the poll-tax to Cæsar or not?" But Jesus perceived their wickedness and said, "Hypo- 18 crites, why are you putting Me to the test? Show Me the 19 poll-tax coin." They brought Him a denarius,^c and He 20 said to them, "Whose is this likeness and inscription?" They said to Him, "Cæsar's." Then He said to them, "So 21 pay what is Cæsar's to Cæsar, and what is God's to God." When they heard this they were astonished, and they left 22 Him and went away.

That day Sadducees * came to Him saying there is no 23 resurrection, and they questioned Him, saying, "Teacher, 24 Moses said, *If a man die having no children, his brother shall take his wife ^d in marriage, and raise up offspring for his brother.* There were among us seven brothers. The first married, 25 and died ; and, having no offspring, he left his wife for his brother. It was the same with the second and the third, 26 and all seven. Last of all the woman died. So, in the 27, 28 resurrection, of the seven whose wife will she be? For all had her." Jesus answered them, "You go astray, not 29 knowing the Scriptures, nor the power of God. For in the 30 resurrection they neither marry nor are given in marriage, but they are like angels * in heaven. But concerning the 31 resurrection of the dead, have you not read what was spoken to you by God, *I am the God of Abraham, the God of 32 Isaac and the God of Jacob?* He is not the God of the dead,

^a That is, *You have no favourites.*

^b That is, in keeping with the divine Law for Israel.

^c See Appendix.

^d That is, the widow.

- 33 Ιακωβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν ἀλλὰ ζώντων. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
- 34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, | καὶ ἐπρώτησεν εἰς
- 35 ἐξ αὐτῶν πειράζων αὐτόν, | Διδάσκαλε, ποία ἐντολὴ μεγάλη
- 36 ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ
- 37 ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. δευτέρα ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος
- 41 κρέμαται καὶ οἱ προφῆται. Συνηγμένων δὲ τῶν Φαρισαίων ἐπρώτησεν αὐτοὺς ὁ Ἰησοῦς | λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυεὶδ. λέγει αὐτοῖς, Πῶς οὖν Δαυεὶδ ἐν Πνεύματι καλεῖ αὐτὸν Κύριον λέγων,
- 44 | Εἶπεν Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;
- 45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
- 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτόν οὐκέτι.
- 23¹ Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ | λέγων, Ἐπὶ τῆς Μωϋσέως κατέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖν τηρεῖτε καὶ ποιεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.
- 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ

34-40: Mk. 12. 28-31, Lk. 10. 25-28. 37: Dt. 6. 5. 39: Lv. 19. 18. 41-46: Mk. 12. 35-37, Lk. 20. 41-44. 44: Ps. 110. 1. 23. 1-36: Mk. 12. 38-40, Lk. 11. 39-52, 20. 45-47.

but of the living.” When the crowds heard this they were 33
amazed at His teaching.

When the Pharisees * heard that He had silenced the 34
Sadducees,* they came together. One of them, putting 35
Him to the test, asked Him, “ Teacher, which is the 36
chief commandment in the Law? ” He said to him, “ *Thou 37*
shalt love the Lord, thy God, with all thy heart, with all thy soul,
and with all thy mind. This is the chief and first command- 38
ment. The second is like it: *Thou shalt love thy neighbour as 39*
thyself. On these two commandments the whole Law and 40
the Prophets depend.”

When the Pharisees had come together Jesus asked them, 41
“ What do you think about the Messiah? * Whose son is 42
he? ” They said to Him, “ David’s.” He said to them, 43
“ How then does David in the Spirit call him ‘ Lord,’ say-
ing,

The Lord said to my lord, Sit at My right hand 44
until I set thy enemies beneath thy feet?

If then David calls him ‘ Lord ’, how is he his son? ” No 45, 46
one could answer Him a word, nor did anyone from that
day dare to question Him any more.

Then Jesus spoke to the crowds and to His disciples, 23
saying, “ The scribes * and the Pharisees * sit in Moses’ seat. 2
Therefore all that they tell you to observe, observe and do ; 3
but do not do according to their deeds, for they talk and
do not do. They tie together heavy burdens and put them 4
on men’s shoulders, but they themselves are not willing to
move them with their finger. They do all their deeds to 5
be looked at by men. For they widen their phylacteries,^a

^a Small leather cases containing special passages from the Law, worn
on the forehead and left arm (see Deut. 6:8).

6 μεγαλύνουσιν τὰ κράσπεδα, φιλοῦσιν δὲ τὴν πρωτοκλισίαν
 ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-
 7 γωγαῖς | καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι
 8 ὑπὸ τῶν ἀνθρώπων *Ραββει*. ὑμεῖς δὲ μὴ κληθῆτε *Ραββει*.
 εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελ-
 9 φοί ἐστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς
 10 γὰρ ἐστὶν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος. μηδὲ κληθῆτε καθη-
 11 γηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς ὁ Χριστός. ὁ δὲ
 12 μείζων ὑμῶν ἐστὶ ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει
 13 ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψω-
 14 θήσεται. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
 ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
 ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερ-
 14 χόμενους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν
 χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήμ-
 15 ψεσθε περισσότερον κρίμα. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
 Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν
 ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε
 16 αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὀδηγοὶ
 τυφλοὶ οἱ λέγοντες, Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστίν·
 17 ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ
 τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας
 18 τὸν χρυσόν; καί, Ὅς ἂν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν
 ἐστίν· ὅς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.
 19 τυφλοί, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
 20 ἁγιάζον τὸ δῶρον; ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει
 21 ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόσας ἐν
 22 τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ
 ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ
 23 ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς

and enlarge their tassels ; ^a they love the best place at 6
feasts and the chief seats in synagogues, salutations in the 7
market-places, and to be called by men, Rabbi.* But you, 8
do not be called Rabbi, for you have one Teacher, and
you are all brothers. Call no one your father on earth, for 9
you have one Father, in heaven. And do not be called 10
preceptors,^b because you have one Preceptor, the Messiah.*
The greatest of you will be your servant. He who raises 11, 12
himself high will be humbled, and he who humbles himself
will be raised high.

“ Alas for you, scribes and Pharisees, hypocrites, because 13
you close the Kingdom of Heaven * in the face of men ;
you do not go in yourselves, nor do you allow those who
are trying to go in to go in. Alas for you, scribes and 14
Pharisees, hypocrites, because you devour widows’ houses,
even while offering long prayers for show ; for this reason
you will receive greater condemnation. Alas for you, 15
scribes and Pharisees, hypocrites, because you travel about
on sea and land to make one convert, and when he becomes
one you make him twice as much a son of Gehenna * as
you are. Alas for you, blind guides who say, ‘ If a man 16
takes an oath by the Temple, it is nothing ; but if a man
takes an oath by the gold of the Temple, he is bound.’
Fools and blind! Which is greater, the gold, or the Temple 17
which makes the gold sacred? Again, ‘ If a man takes an 18
oath by the altar, it is nothing ; but if a man takes an oath
by the gift which is on it, he is bound.’ You blind! Which 19
is greater, the gift, or the altar which makes the gift sacred?
He who takes an oath by the altar takes an oath by it and 20
by everything on it ; and he who takes an oath by the 21
Temple takes an oath by it and by Him who dwells in it ;
and he who takes an oath by heaven takes an oath by God’s 22
throne, and by Him who is seated on it. Alas for you, 23

^a Worn by Jews at the corners of their outer garments (see Num.
15:38, 39).

^b Or, *guides*.

καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα
τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα
24 ἔδει ποιῆσαι καὶ ἐκεῖνα μὴ ἀφίεναι. ὁδηγοὶ τυφλοί, οἱ διῶ-
25 λίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. Οὐαὶ
ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε
τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ
26 γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθά-
ρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου ἵνα γένηται καὶ τὸ
27 ἐκτὸς αὐτοῦ καθαρὸν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιameνοις,
οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν
28 ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτως καὶ ὑμεῖς
ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ
29 ἔστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμ-
ματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν
30 δικαίων, | καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων
ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προ-
31 φητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἔστε τῶν
32 φονευσάντων τοὺς προφῆτας. καὶ ὑμεῖς πληρώσατε τὸ
33 μέτρον τῶν πατέρων ὑμῶν. ὅφεις, γεννήματα ἐχιδνῶν,
34 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο ἰδοὺ
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμ-
ματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ
αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε
35 ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ
τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν
36 ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμην
λέγω ὑμῖν, ἥξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην.
37 Ἱερουσαλημ Ἱερουσαλημ, ἡ ἀποκτείνουσα τοὺς προφῆτας

scribes and Pharisees, hypocrites, because you tithe ^a mint, dill and cummin,^b and you have neglected the more important things of the Law : judgment,^c mercy and faith. These you should have done, and not neglected those. Blind guides, who strain out a mosquito, but gulp down a 24 camel! Alas for you, scribes and Pharisees, hypocrites, 25 because you clean the outside of a cup and a dish, but inside they are full of greed and uncontrolled desire. Blind 26 Pharisee, first clean the inside of the cup, that its outside also may be clean. Alas for you, scribes and Pharisees, 27 hypocrites, because you are like whitewashed sepulchres, which look beautiful outside, but inside are full of dead men's bones and of all uncleanness. So you also outwardly 28 look righteous to men, but inwardly you are full of hypocrisy and lawlessness. Alas for you, scribes and Pharisees, 29 hypocrites, because you build the sepulchres of the prophets, and adorn the tombs of the righteous ; and you say, 30 ' If we had lived in the days of our fathers, we would not have been their partners in the killing ^d of the prophets.' So you bear yourselves witness that you are sons of the 31 prophets' murderers. Yes, fill up the measure of your 32 fathers.^e Serpents, offspring of vipers, how are you to 33 escape the judgment of Gehenna? * Therefore I send you 34 prophets, wise men and scribes. Some of them you will kill and crucify ; some of them you will flog in your synagogues, and pursue from city to city ; that upon you there 35 may come all the innocent blood shed upon the earth from the innocent blood of Abel to the blood of Zacharias, son of Barachias, whom you murdered between the sanctuary and the altar. In truth I tell you, all these things shall 36 come upon this generation.

" Jerusalem, Jerusalem, killer of the prophets and stoner 37

^a Give the tenth part, as a religious duty.

^b Three plants used for seasoning.

^c Or, *justice*. ^d Lit., *blood*. ^e That is, *complete what your fathers began*.

καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις
ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπι-
συνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
38, 39 ἠθέλησατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω γὰρ
ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε,

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

24: Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ
προσηλθὼν οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς
2 τοῦ ἱεροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε
ταῦτα πάντα; ἀμην λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ
3 λίθον ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ ἐπὶ
τοῦ ὄρους τῶν Ἑλαιῶν προσηλθὼν αὐτῷ οἱ μαθηταὶ κατ'
ἰδίαν λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ
σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος;
4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις
5 ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.
6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε,
μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕτω ἐστὶν τὸ τέλος.
7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ
βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·
8, 9 πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. τότε παραδώσουσιν ὑμᾶς
εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι
10 ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ τότε
σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν
11 καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ ψευδοπροφήται ἐγερ-
12 θήσονται καὶ πλανήσουσιν πολλούς· καὶ διὰ τὸ πληθυνθῆναι
13 τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. ὁ δὲ ὑπο-
14 μείνας εἰς τέλος, οὗτος σωθήσεται. καὶ κηρυχθήσεται τοῦτο
τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς
μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

39: Ps. 118. 26. 24. 6: Dn. 2. 28. 7: Is. 19. 2, 2 Ch. 15. 6. 10: Dn.
11. 41.

of those sent to her, how often I wanted to gather your children to Me, as a bird gathers together her young under her wings, but you did not want it. See, *your house^a is abandoned to you.* For I tell you, from now you will not see Me until you say,

*Blessed is He who is coming * in the name of the Lord."*

Jesus went out of the Temple and was going on His way, 24 and His disciples came to show Him the Temple buildings. He answered them, " You see all these things? In truth I 2 tell you, there shall not be left here one stone upon another which shall not be destroyed."

As He was sitting on the Mount of Olives the disciples 3 came to Him privately, saying, " Tell us when these things will be, and what will be the sign of Your coming and of the consummation * of the age." Jesus answered them, 4 " Beware lest anyone lead you astray. For many will come 5 in My name, saying, 'I am the Messiah,' * and they will lead many astray. You are going to hear of wars and 6 rumours of wars. See that you are not alarmed. *It is bound to happen,* but the end is not yet. For *nation shall rise 7 against nation, and kingdom against kingdom* ; there will be famines and earthquakes in various places. All these things 8 are the beginning of woes.

" Then they will deliver you up to affliction and will kill 9 you, and you will be hated by all nations because of My name. Then *many will fall away,** deliver up one another, 10 hate one another ; and many false prophets will arise and 11 lead many astray ; and because of the increase of lawlessness the love of most will grow cold. But he who endures 12 to the end will be saved ; and this Gospel * of the Kingdom 14 will be preached in all the world for a testimony * to all the nations, and then the end will come.

^a That is, the city of Jerusalem or, possibly, the Temple.

15 Ὄταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν
 διὰ Δανιηλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώ-
 16 σκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἀραι τὰ ἐκ τῆς οἰκίας
 18 αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἀραι τὸ
 19 ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 20 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα
 21 μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω· ἔσται
 γὰρ τότε θλίψις μεγάλη, οἷα οὐκ ἐγένετο ἀπ' ἀρχῆς
 22 κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ
 ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
 23 διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
 24 τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ Χριστός, ἢ, ὦδε, μὴ
 24 πιστεύσητε· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο-
 προφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα,
 25 ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. ἰδοὺ
 26 προεῖρηκα ὑμῖν. ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ
 ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·
 27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται
 ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώ-
 28 που· ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἱετοί.
 29 Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων

ὁ ἥλιος σκοτισθήσεται,

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,

καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,

καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν
 οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ
 ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
 νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

15: Dn. 9. 26-27. 21: Dn. 12. 1, Jl. 2. 2. 24: Dt. 13. 1-3. 29: Is.
 13. 10. 30: Zec. 12. 10ss, Dn. 7. 13-14.

“ When you see *the abomination of desolation* ^a which was 15
spoken of through the prophet Daniel, standing in *the holy*
place, (let the reader understand), let those in Judæa then 16
flee into the mountains ; let him who is on the house-top 17
not go down to take out the things in his house ; and let 18
him who is in the field not turn back to take his garment.
Alas for women who in those days are with child or are 19
breast-feeding! Pray that your flight be not in winter or 20
on the Sabbath,* for there will be at that time a great 21
affliction such as has not happened from the beginning of the world
until now, and never shall be. If those days had not been 22
cut short, no *human being* ^b would have been saved ; but
those days will be cut short on account of the elect.^c If 23
anyone says to you at that time, ‘ See, here is the Messiah,’
or ‘ Here,’ do not believe it ; for false messiahs and *false* 24
prophets will arise, and *will give great signs and wonders*, so as
to lead astray, if possible, even the elect. See, I have told 25
you beforehand. So if they say to you, ‘ See, he is in the 26
wilderness,’ do not go out ; ‘ See, he is in the inner rooms,’
do not believe it ; for as the lightning comes out from the 27
east and shines to the west, so will be the coming of the Son
of Man.* Where the dead body is, there will the vultures 28
gather.

“ Immediately after the affliction of those days 29
the sun will be darkened,
and the moon will not give its light,
the stars will fall from the sky,
and the powers of the heavens will be shaken ;
and then the sign of the Son of Man will be seen in the sky, 30
and then *all the tribes of the earth will beat their breasts*, and
they will see *the Son of Man coming on the clouds of heaven* with

^a A term borrowed from Daniel 11:31 where the reference is to profanation of the Temple through the setting up of an image as an object of worship.

^b Lit., *flesh* (see Glossary).

^c That is, *chosen ones*.

31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος
 32 μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ
 33 ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων
 34 αὐτῶν. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
 35 ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα
 36 ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς
 37 ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν
 38 ἐπὶ θύραις. ἀμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
 39 αὕτη ἕως ἂν πάντα ταῦτα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ
 40 παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. Περὶ δὲ
 41 τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ
 42 ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατὴρ μου
 43 μόνος. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νωε, οὕτως ἔσται ἡ
 44 παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. ὥς γὰρ ἦσαν ἐν ταῖς
 45 ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες,
 46 γαμοῦντες καὶ γαμίζοντες, ἄχρι τῆς ἡμέρας εἰσῆλθεν Νωε
 47 εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν ἕως ἤλθεν ὁ κατα-
 48 κλυσμὸς καὶ ἦρεν πάντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ
 49 Υἱοῦ τοῦ ἀνθρώπου. τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἷς παρα-
 50 λαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι ἐν τῷ μύλῳ,
 51 μία παραλαμβάνεται καὶ μία ἀφίεται. γρηγορεῖτε οὖν, ὅτι
 52 οὐκ οἴδατε ποῖα ἡμέρα ὁ Κύριος ὑμῶν ἔρχεται. Ἐκεῖνο
 53 δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ
 54 κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διο-
 55 ρυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
 56 ἑτοιμοὶ, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ Υἱὸς τοῦ ἀνθρώπου
 57 ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν
 58 κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ
 59 δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δοῦλος
 60 ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρῃσει οὕτως ποιοῦντα·
 61 ἀμην λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ
 62 καταστήσει αὐτόν. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν

31: Is. 27. 13, Zec. 2. 6, Dt. 30. 4. 38: Gn. 7. 7.

power and great glory. And He will send His angels * 31
*with a great trumpet, and they will gather His elect from the four
winds, from one end of the heavens to the other.*

“Learn a parable * from the fig tree. When its branch 32
has already become tender and puts forth leaves, you know
that summer is near. So also you,^a when you see all these 33
things, know that it is near, at the doors. In truth I tell 34
you, this generation shall not pass away till all these things
happen. Heaven and earth will pass away but My words 35
shall not pass away.

“But about that day and that hour no one knows except the 36
Father alone, neither the angels * of heaven nor the Son.
For as the days of Noah so will the coming of the Son 37
of Man be ; for as in those days before the flood they were 38
eating and drinking, marrying and giving in marriage,
until the day when *Noah entered the ark* ; and they did not 39
know till the flood came and carried them all away ; so
will the coming of the Son of Man also be. Then there will 40
be two men in a field ; one will be taken and the other will
be left. Two women will be grinding at a mill ; one will 41
be taken and the other will be left. Be watchful therefore, 42
for you do not know on what day your Lord is coming.
This you know, that if the householder had known in what 43
watch ^b the thief was coming, he would have been watch-
ful and would not have allowed his house to be broken
into. Therefore you also be ready, because the Son of 44
Man * is coming at a time when you do not expect it.

“Who then is the faithful and prudent slave whom his 45
master has set over his household, to give them their food
at the proper time? Blessed is that slave whom his master, 46
when he comes, will find so doing. In truth I tell you, he 47
will set him over all his possessions. But if the bad slave 48
says in his heart, ‘My master is a long time in coming,’
^a Or omit *you*. ^b That is, a period of three hours in the night.

49 τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου, | καὶ ἄρξῃται
 τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνη μετὰ
 50 τῶν μεθυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ
 51 ἣ οὐ προσδοκᾷ καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει, καὶ διχοτομή-
 σει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει·
 25 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. Τότε
 ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
 αἰτίνες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ὑπάν-
 2 τησιν τοῦ νυμφίου. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ
 3 πέντε φρόνιμοι. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας οὐκ
 4 ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον
 5 ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. χρο-
 νίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.
 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος ἔρχεται,
 7 ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. τότε ἠγέρθησαν πᾶσαι αἱ
 8 παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. αἱ
 δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου
 9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ
 αἱ φρόνιμοι λέγουσαι, Μήποτε, οὐ μὴ ἀρκέσῃ ἡμῖν καὶ
 ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγορά-
 10 σατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
 νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς
 11 γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ
 12 λοιπαὶ παρθένοι λέγουσαι, Κύριε Κύριε, ἄνοιξον ἡμῖν. ὁ
 δὲ ἀποκριθεὶς εἶπεν, Ἀμην λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.
 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ᾠραν.
 14 Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους
 15 δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ
 μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστω κατὰ
 16 τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως | πορευθεὶς ὁ
 τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν
 17 ἄλλα πέντε· ὡσαύτως ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα

25. 14-30: Lk. 19. 12-27.

and he begins to beat his fellow-slaves, and eats and drinks 49
with drunkards, the master of that slave will come on a day 50
that he does not expect, and at a time that he does not
know, and will cut him in two and cause him to share the 51
fate of hypocrites. There will be wailing and gnashing of
teeth there."

"The Kingdom of Heaven * will be like ten maidens, 25
who took their lamps and went out to meet the bridegroom.
Five of them were foolish, and five prudent ; for the foolish 2, 3
took their lamps but did not take oil with them ; ^a but the 4
prudent took oil in their vessels together with their lamps.
As the bridegroom was a long time in coming they all be- 5
came drowsy and slept. In the middle of the night there 6
was a shout, ' Look, the bridegroom is coming ; go out to
meet him.' Then all those maidens got up and put their 7
lamps in order. The foolish said to the prudent, ' Give us 8
some of your oil, because our lamps are going out.' But 9
the prudent answered, ' There might not be enough for
ourselves and for you. Go rather to the dealers, and buy
for yourselves.' As they were on their way to buy, the 10
bridegroom came, and those who were ready went in with
him to the wedding-feast, and the door was closed. Later, 11
the rest of the maidens also came, saying, ' Sir, Sir, open
for us.' But he answered, ' In truth I tell you, I do not 12
know you.' Be watchful, then, because you do not know 13
the day or the hour.

"It is as if a man who was going abroad called his slaves, 14
and entrusted to them his possessions ; to one he gave five 15
talents,^b to another two, and to another one, to each accord-
ing to his ability, and he went abroad. He who had 16
received the five talents at once went into business with
them and gained five more. In the same way he also who 17

^a *Them* refers to the maidens, not to the lamps.

^b See Appendix.

18 δύο. ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυσεν γῆν καὶ ἔκρυψεν
 19 τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ χρόνον πολὺν
 ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει μετ'
 20 αὐτῶν λόγον. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
 προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε
 τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα
 21 ἐπ' αὐτοῖς. ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ
 καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω.
 22 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ
 δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·
 23 ἴδε ἄλλα δύο τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ,
 Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολ-
 λῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
 24 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν, Κύριε,
 ἔγνων σε ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων ὅπου οὐκ
 25 ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβη-
 θείς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις
 26 τὸ σόν. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ
 δοῦλε καὶ ὀκνηρέ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ
 27 συνάγω ὅθεν οὐ διεσκόρπισα. ἔδει σε οὖν βαλεῖν τὰ ἀργύριά
 μου τοῖς τραπέζιταις, καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν
 28 σὺν τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ
 29 ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται
 καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθή-
 30 σεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ
 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 31 τῶν ὀδόντων. "Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ
 δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε
 32 καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ συναχθήσονται ἔμπρο-
 σθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλή-
 λων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

had received the two gained two more. But he who had 18 received the one, went and dug in the earth and hid his master's money. After a long time the master of those 19 slaves came and settled accounts with them. He who had 20 received the five talents came and brought five more talents, saying, 'Sir, you entrusted to me five talents. Look, I have gained five more talents as well.' His master 21 said to him, 'Well done, good and faithful slave! You were faithful in a few things ; I shall set you over many. Enter into your master's joy.' He who had received the 22 two talents came also, saying, 'Sir, you entrusted to me two talents. Look, I have gained two more talents.' His 23 master said to him, 'Well done, good and faithful slave! You were faithful in a few things ; I shall set you over many. Enter into your master's joy.' But he who had 24 received the one talent also came and said, 'Sir, I knew you : you are a hard man, you reap where you did not sow, and you gather where you did not scatter. I was 25 afraid, and went and hid your talent in the earth. Look, you have what is yours.' His master answered him, 26 'Wicked and lazy slave! You knew that I reap where I did not sow, and gather where I did not scatter. Then 27 you ought to have given my money to the bankers ; and when I came I should have recovered what was mine with interest. Take then the talent from him and give it to him 28 who has the ten talents ; for to everyone who has, more 29 will be given, and he will have abundance ; but from him who has not, even what he has will be taken away. Throw 30 out the useless slave into the darkness outside ; there will be wailing and gnashing of teeth there.'

" When the Son of Man * *comes* in His glory and *all the* 31 *angels* * *with Him*, then He will sit on His glorious throne ; ^a and all the nations will be gathered before Him, and He will 32

^a Lit., *the throne of His glory*.

33 | καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια
 34 ἐξ εὐωνύμων. τότε ἐρεῖ ὁ Βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ,
 Δεῦτε οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν
 35 ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ἐπέι-
 νασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ
 36 με, ξένος ἤμην καὶ συνηγάγετέ με, | γυμνὸς καὶ περιε-
 βάλετέ με, ἡσθένησα καὶ ἐπεσκεύασθέ με, ἐν φυλακῇ ἤμην
 37 καὶ ἤλθατε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι
 λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν,
 38 ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δέ σε εἶδομεν ξένον καὶ
 39 συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; πότε δέ σε
 40 εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σέ; καὶ
 ἀποκριθεὶς ὁ Βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμην λέγω ὑμῖν, ἐφ'
 41 ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχί-
 στων, ἐμοὶ ἐποιήσατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων,
 Πορεύεσθε ἀπ' ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον
 τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
 42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
 43 οὐκ ἐποτίσατέ με, ξένος ἤμην καὶ οὐ συνηγάγετέ με,
 γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ
 44 οὐκ ἐπεσκεύασθέ με. τότε ἀποκριθήσονται καὶ αὐτοὶ
 λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ
 ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονησάμεν
 45 σοι; τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμην λέγω ὑμῖν,
 ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ
 46 ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον,
 οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

26¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους
 2 τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ, | Οἴδατε ὅτι μετὰ δύο
 3 ἡμέρας τὸ πασχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παρα-
 3 δίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ ἀρχιε-
 ρεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιε-

46: Dn. 12. 2. 26. 2-5: Mk. 14. 1-2, Lk. 22. 1-2.

separate them from one another, as a shepherd separates sheep from goats, and He will set the sheep on His right, 33 and the goats on His left. Then the King will say to those 34 on His right, 'Come, My Father's blessed ones, possess the Kingdom which has been prepared for you from the creation of the world ; for I was hungry and you gave Me food ; I 35 was thirsty and you gave Me drink ; I was a stranger and you brought Me in ; I was naked and you clothed Me ; I 36 was sick and you visited Me ; I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, 37 when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and bring 38 You in, or naked and clothe You? When did we see You 39 sick, or in prison, and come to You?' The King will 40 answer them, 'In truth I tell you, in so far as you did it to one of the least of these My brothers, you did it to Me.' Then He will say also to those on the left, 'Depart from Me, 41 you who are accursed, into the eternal fire which has been prepared for the devil and his angels ; * for I was hungry 42 and you did not give Me food ; I was thirsty and you did not give Me drink ; I was a stranger and you did not bring 43 Me in ; I was naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will 44 answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not attend on You?' Then He will answer them, 'In truth I 45 tell you, in so far as you did not do it to one of these least, you did not do it to Me.' *They will go away to eternal punish-* 46 *ment, but the righteous to eternal life."*

Now when Jesus had ended all these sayings He said to 26 His disciples, "You know that after two days the Passover * 2 takes place, and the Son of Man will be delivered up to be crucified."

At that time the chief priests * and elders * of the people * 3

4 ρέως τοῦ λεγομένου Καϊαφᾶ, καὶ συνεβουλευσαντο ἵνα τὸν
 5 Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν· ἔλεγον δέ,
 Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
 6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος
 7 τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
 8 μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
 9 ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες,
 10 Εἰς τί ἡ ἀπώλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι
 11 αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν
 12 ἡργάσατο εἰς ἑμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
 13 ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ
 14 μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με
 15 ἐποίησεν. ἀμην λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγ-
 16 γέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίη-
 17 σεν αὕτη εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἰς τῶν
 18 δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς
 19 ἀρχιερεῖς | εἶπεν, Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παρα-
 20 δώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.
 21 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
 22 Τῇ δὲ πρώτῃ τῶν ἁλύμων προσῆλθον οἱ μαθηταὶ τῷ
 Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ
 23 πασχα; ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῦνα
 24 καὶ εἵπατε αὐτῷ, Ὁ Διδάσκαλος λέγει, Ὁ καιρὸς μου
 25 ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πασχα μετὰ τῶν μαθητῶν
 26 μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ
 27 Ἰησοῦς, καὶ ἡτοίμασαν τὸ πασχα. Ὁψίας δὲ γενομένης
 28 ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. καὶ ἐσθιόντων αὐτῶν
 29 εἶπεν, Ἀμην λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. καὶ
 30 λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος

6-13: Mk. 14. 3-9, Lk. 7. 36-50, Jn. 12. 1-8. 14-16: Mk. 14. 10-11,
 Lk. 22. 3-6. 15: Zec. 11. 12. 17-19: Mk. 14. 12-16, Lk. 22. 7-13.
 20-30: Mk. 14. 17-26, Lk. 22. 14-23, Jn. 13. 21-30.

gathered in the courtyard of the high priest, called Caiaphas, and they consulted together to seize Jesus by trickery and 4 to put Him to death ; but they said, " Not at the Feast, 5 lest there be a riot among the people." *

When Jesus was in Bethany at the house of Simon, the 6 leper,* a woman came to Him with an alabaster vessel of 7 very valuable perfume, and poured it down over His head as He was at table. When the disciples saw it they were 8 angry and said, " Why this waste? For this could have 9 been sold for a large sum and been given to the poor." Jesus perceived this and said to them, " Why do you trouble 10 the woman? She has performed a good work on Me ; for 11 you have the poor with you always, but Me you have not always. When she poured this perfume on My body she 12 did it to prepare Me for burial. In truth I tell you, wher- 13 ever in all the world this Good News * is proclaimed, what she has done will also be spoken of, for her memorial."

Then one of the Twelve, called Judas Iscariot, went to 14 the chief priests, and said, " What are you willing to give 15 me, and I shall deliver Him up to you? " *And they paid him thirty silver shekels.*^a From that time he sought an oppor- 16 tunity to deliver Him up.

On the first day of the Feast of Unleavened Bread * the 17 disciples came to Jesus and said, " Where do You want us to make ready for You to eat the Passover? " * He said, 18 " Go into the city to so-and-so^b and say to him, ' The Teacher * says, My appointed time is near. I am keeping the Passover at your house with My disciples.' " The dis- 19 ciples did as Jesus ordered them, and they made ready the Passover.

When evening had come He sat at table with the twelve 20 disciples ; and as they were eating He said, " In truth I 21 tell you, one of you will deliver Me up." They were very 22

^a See Appendix.

^b That is, a person unnamed.

- 23 αὐτῶν, Μήτι ἐγὼ εἰμι, Κύριε; ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ
 24 ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με
 24 παραδώσει. ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς
 γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνος δι' οὗ
 ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ
 25 ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
 παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, Ρ α β β ε ι; λέγει
 26 αὐτῷ, Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς
 τὸν ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς
 27 εἶπεν, Λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου. καὶ
 λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων,
 28 Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς
 διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρ-
 29 τιῶν. λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ
 γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκεῖνης ὅταν αὐτὸ
 πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.
 30, 31 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἑλαιῶν. Τότε
 λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε
 ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω
 τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς
 32 ποιμνῆς· μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν
 33 Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες
 σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθή-
 34 σομαι. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμην λέγω σοι ὅτι ἐν ταύτῃ
 35 τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με. λέγει
 αὐτῷ ὁ Πέτρος, Κἂν δέξῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε
 ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.
 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγό-
 μενον Γεθσημανεὶ καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ
 37 ἕως οὗ ἀπελθῶν ἐκεῖ προσεύξωμαι. καὶ παραλαβὼν τὸν
 Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι

28: Ex. 24. 8, Jer. 31. 31, Zec. 9. 11. 31-35: Mk. 14. 27-31, Lk. 22.
 31-34. 31: Zec. 13. 7. 36-46: Mk. 14. 32-42, Lk. 22. 40-46.

grieved and said to Him, each one, "Surely it is not I, Sir?" * He answered, "He who has dipped his hand with Me in the bowl will deliver Me up. The Son of Man * departs as is written of Him, but woe to that man through whom the Son of Man is delivered up! It would have been well for that man if he had not been born." Judas, he who delivered Him up, answered, "Surely it is not I, Rabbi?" * He said to him, "You have said it."

While they were eating Jesus took bread, said the blessing, broke it and gave it to the disciples, and said, "Take, eat; this is My body." He took the cup, gave thanks, and gave it to them, saying, "All of you drink from it; for this is My blood of the Covenant,* which is poured out on behalf of many, for the forgiveness of sins. I tell you, from now I shall not drink of this fruit of the vine till that day when I drink it new with you in the Kingdom of My Father."

When they had sung a hymn, they went out to the Mount of Olives.

Then Jesus said to them, "You will all fall away * because of Me tonight, for it is written, *I will strike the shepherd, and the sheep of the flock will be scattered*; but after I have been raised I will go before you ^a into Galilee." Peter answered Him, "If all fall away because of You, I will never fall away." Jesus said to him, "In truth I tell you, tonight before the cock crows you will disown Me three times." Peter said to Him, "Even if I must die with You, I will not disown You." So also said all the disciples.

Then Jesus came with them to a place called Gethsemane, and He said to the disciples, "*Sit here* while I go there and pray." Taking with Him Peter and Zebedee's two sons

^a See 28:7, which shows that the meaning is not "in front of you", but "before you go".

38 καὶ ἀδημονεῖν. τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ
 ψυχὴ μου ἕως θανάτου· μέναιτε ὥδε καὶ γρηγορεῖτε μετ'
 39 ἐμοῦ. καὶ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
 προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν,
 παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ
 40 θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
 εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως
 41 οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγο-
 ρεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ
 42 μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευ-
 τέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ
 δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶς, γεννηθήτω τὸ
 43 θέλημά σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας,
 44 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφεί-
 λους αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν
 45 λόγον εἰπών. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει
 αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγ-
 γικεν ἡ ὥρα καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς
 46 χεῖρας ἀμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ
 47 παραδιδούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἰς
 τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
 μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
 48 τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον
 49 λέγων, Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν. καὶ
 εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, Ραββεί, καὶ
 50 κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε,
 ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
 51 τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἰς τῶν μετὰ
 Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ,
 καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ
 52 ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν
 μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες

38: Ps. 43. 5. 47-56: Mk. 14. 43-50, Lk. 22. 47-53, Jn. 18. 3-11.

He was grieved and sorely troubled. Then He said to them, 38
 " *My soul is in deep distress*, even to death. Stay here and
 keep watch with Me." He went forward a little, and fell 39
 on His face, praying, " My Father, if it is possible, let this
 cup pass from Me ; yet not as I will, but as Thou wilt." He
 came to the disciples and found them sleeping, and He 40
 said to Peter, " Were you ^a thus ^b not able to keep watch
 with Me for an hour? Keep watch and pray, in order that 41
 you may not come to the test. The spirit indeed is eager,
 but the flesh * is weak." Again, the second time, He went 42
 away and prayed, " My Father, if this cannot pass unless
 I drink it, Thy will be done." He came and again found 43
 them sleeping, for their eyes were weighed down. He left 44
 them, and He went away again and prayed the third time,
 saying the same words. Then He came to the disciples and 45
 said to them, " Sleep on and rest. See, the hour has drawn
 near, and the Son of Man * is being delivered into the
 hands of sinners.* Arise, let us go. See, he who delivers 46
 Me up is near."

While He was still speaking, Judas, one of the Twelve, 47
 came and with him a great crowd with swords and staves,
 from the chief priests * and the elders * of the people.* He 48
 who delivered Him up gave them a sign, saying, " The
 One whom I shall kiss is He ; seize Him." He came 49
 straight to Jesus and said, " Hail, Rabbi," * and kissed
 Him. Jesus said to him, " Friend, what have you come 50
 for? " Then they came and laid hands on Jesus and seized
 Him. One of those with Jesus stretched out his hand and 51
 drew his sword ; he struck the high priest's servant and
 took off his ear. Then Jesus said to him, " Put your sword 52
 back into its place, for all who take the sword will be des-

^a Plural.

^b That is, *in this way*.

53 μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ δύναμαι
 παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι ἄρτι
 54 πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ
 55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν
 ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ
 μαχαिरῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐκαθε-
 56 ζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. τοῦτο
 δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
 Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.
 57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊα-
 φᾶν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
 58 συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν
 ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
 59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ τὸ
 συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ
 60 ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εὖρον πολλῶν προ-
 σελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο
 61 | εἶπαν, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ
 62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν. καὶ ἀναστὰς ὁ
 ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη, τί οὗτοί σου κατα-
 63 μαρτυροῦσιν; | ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ
 ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ
 ζώντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ.
 64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ'
 ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν
 τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
 65 οὐρανοῦ. τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ
 λέγων ὅτι Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύ-
 66 ρων; ἰδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ· | τί ὑμῖν
 δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχὸς θανάτου ἐστίν.
 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν

57-75: Mk. 14. 53-72, Lk. 22. 54-71, Jn. 18. 12-27. 64: Ps. 110. 1, Dn. 7. 13.

troyed by the sword. Do you think that I cannot entreat 53
My Father and He will at once set at My side more than
twelve legions ^a of angels? * How then are the Scriptures 54
to be fulfilled that it must be so? ” At that time Jesus said 55
to the crowds, “ Have you come out, as if against a robber,
with swords and staves to arrest Me? Daily I sat teaching
in the Temple, and you did not seize Me.” All this took 56
place that the writings of the prophets might be fulfilled.
Then all the disciples left Him and fled.

They seized Jesus and led Him away to the high priest,* 57
Caiaphas, where the scribes * and the elders * had
gathered. But Peter followed Him at a distance, up to the 58
courtyard of the high priest ; and, having gone inside, he
sat down with the attendants to see the end. The chief 59
priests and all the Sanhedrin * sought false evidence against
Jesus to put Him to death, but they found none, though 60
many false witnesses came forward. Later, two came for-
ward and said, “ This man said, ‘ I can destroy the Temple 61
of God, and build it after three days.’ ” The high priest 62
stood up and said, “ Do You answer nothing? Why do
they bring evidence against You? ” But Jesus was silent ; 63
whereupon ^b the high priest said to Him, “ I adjure You
by the living God to tell us if You are the Messiah,* the
Son of God.” Jesus said to him, “ You have said it ; but 64
I tell you, from now you will see *the Son of Man* * *sitting at*
the right hand of the Power, and coming on the clouds of heaven.”
Then the high priest rent his clothes, saying, “ He has 65
spoken blasphemy.* Why do we still need witnesses?
Now you have heard His blasphemy. What do you think?” 66
They answered, “ He is guilty on a capital charge.” ^c

Then they spat in His face and punched Him, and some 67

^a A legion was a division of the Roman army, numbering 6,000 men.

^b Lit., *answering*.

^c Lit., *guilty of death*.

68 αὐτόν, οἱ δὲ ἐρράπισαν | λέγοντες, Προφῆτευσον ἡμῖν,
 69 Χριστέ, τίς ἐστὶν ὁ παίσας σε; Ὁ δὲ Πέτρος ἐκάθητο
 ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγ-
 70 ουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ὁ δὲ
 ἡγήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.
 71 ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ
 λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.
 72 καὶ πάλιν ἡγήσατο μετὰ ὄρκου ὅτι Οὐκ οἶδα τὸν ἀνθρω-
 73 πον. μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ
 Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δηλὸν
 74 σε ποιεῖ. τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
 75 οἶδα τὸν ἀνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν. | καὶ
 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ
 ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνῆσθαι με· καὶ
 ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

27¹ Πρωῖτας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ
 2 ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ
 3 παρέδωκαν αὐτὸν Πειλάτῳ τῷ ἡγεμόνι. Τότε ἰδὼν
 Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς
 ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
 4 τοῖς πρεσβυτέροις | λέγων, Ἡμᾶρτον παραδοὺς αἷμα δί-
 5 καιον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψη. | καὶ ῥύψας
 τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπή-
 6 γξατο. οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ
 ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος
 7 ἐστίν. συμβούλιον δὲ λαβόντες ἡγόρασαν ἔξ αὐτῶν τὸν
 8 ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ
 9 ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμερον. τότε
 ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,
 Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμη-

27. 9-10: Zec. 11. 12-13, Jer. 32. 6-9.

slapped Him, saying, "Prophecy to us, Messiah, who is 68 it who struck You?"

Peter was sitting outside in the courtyard. A servant- 69 girl came up to him and said, "You too were with Jesus, the Galilean." But he disowned Him in the presence of 70 them all, saying, "I do not know what you are saying." Another girl saw him when he went out into the gateway, 71 and said to those who were there, "This man also was with Jesus the Nazarene." He disowned Him again with an 72 oath, saying, "I do not know the man." After a little 73 while those who were standing by came up and said to Peter, "Truly you are one of them, for your speech also shows what you are." ^a Then he cursed and swore, saying, 74 "I do not know the man." At once a cock crowed, and 75 Peter remembered the saying of Jesus, when He said to him, "Before the cock crows you will disown Me three times." He went out and wept bitterly.

When early morning came all the chief priests * and the 27 elders * of the people * conferred together against Jesus to put Him to death ; and having bound Him they led Him 2 away and delivered Him up to Pilate, the governor. Then 3 Judas, he who delivered Him up, seeing that He had been condemned, repented * and returned the thirty silver shekels ^b to the chief priests and the elders, saying, "I have 4 sinned by delivering up innocent blood." But they said, "What is that to us? See to it yourself." He threw the 5 silver shekels into the Temple and departed, and he went away and hanged himself. The chief priests took the silver 6 shekels and said, "It is not lawful to put them into the Temple treasury, since they are the price of blood." They 7 conferred together and with them bought the potter's field to be a burial-ground for strangers. Therefore that field 8 has been called the Field of Blood till today. Then what 9

^a Lit., *makes you obvious*.

^b See Appendix.

10 μένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν
 αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν
 11 μοι Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγε-
 μόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ
 Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ
 12 λέγεις. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
 13 καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνετο. τότε λέγει αὐτῷ
 14 ὁ Πειλᾶτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; καὶ
 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν
 15 τὸν ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπο-
 16 λύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον. εἶχον δὲ τότε
 17 δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββᾶν. συνηγ-
 μένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος, Τίνα θέλετε
 18 ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγό-
 19 μενον Χριστόν; ᾗδαι γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ
 τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.
 22 λέγει αὐτοῖς ὁ Πειλᾶτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγό-
 23 μενον Χριστόν; λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. λέγει
 αὐτοῖς ὁ ἡγεμὼν, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς
 24 ἔκραζον λέγοντες, Σταυρωθήτω. ἰδὼν δὲ ὁ Πειλᾶτος
 ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν
 ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων,
 Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς
 25 ὁμωσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ

11-14: Mk. 15. 2-5, Lk. 23. 2-3, Jn. 18. 29-38. 15-26: Mk. 15. 6-15,
 Lk. 23. 13-25, Jn. 18. 39-19. 1.

was spoken through the prophet Jeremiah was fulfilled, when he said, *And they took the thirty silver shekels, the price of him on whom a price had been set, on whom some of the sons of Israel set a price, and they gave them for the potter's field, as the* 10 *Lord commanded me.*

Jesus was made to stand before the governor, and the 11 governor asked Him, "Are You the King of the Jews?" Jesus said, "You say it." While He was being accused by 12 the chief priests * and the elders * He answered nothing. Then Pilate said to Him, "Do You not hear how much 13 evidence they are bringing against You?" But He did not 14 answer him on a single point ; so that the governor was exceedingly astonished.

At the Feast the governor was accustomed to release to 15 the crowd one prisoner whom they wanted. They had at 16 that time a notable prisoner called Jesus Barabbas. So 17 when they were gathered together Pilate said to them, "Whom do you want me to release to you, Jesus Barabbas, or Jesus called the Messiah?" * For he knew that through 18 envy they had delivered Him up.

When he was sitting on the judgment-seat his wife sent 19 to him, saying, "Have nothing to do with that innocent man, for I have suffered much today in a dream because of Him." But the chief priests * and the elders * persuaded 20 the crowds to ask for Barabbas, and to destroy Jesus. The 21 governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas." Pilate 22 said to them, "What then shall I do to Jesus called the Messiah?" They all said to him, "Let Him be crucified." The governor said to them, "Why, what evil has He done?" 23 But they kept on shouting even louder, "Let Him be crucified." When Pilate saw that he was not helping at all, but 24 rather that a riot was beginning, he took water and washed his hands in front of the crowd, saying, "I am guiltless of this innocent blood. See to it yourselves." All the people * 25

- 26 ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν αὐτοῖς
τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν
αὐτοῖς ἵνα σταυρωθῇ.
- 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν
28 σπεῖραν. καὶ ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ χλαμύδα
29 κοκκίνην, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐπὶ τὴν δεξιάν αὐτοῦ,
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ
30 λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων, | καὶ ἐμπτύ-
σαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν
31 κεφαλὴν αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν
τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ
32 ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι. Ἐξερχόμενοι δὲ εὗρον
ἀνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν
33 ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τόπον λεγό-
μενον Γολγοθά, ὃ ἐστὶν Κρανίου τόπος λεγόμενος,
34 | ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ
35 γευσάμενος οὐκ ἤθελεν πιεῖν. σταυρώσαντες δὲ αὐτὸν
36 διεμέρισαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, καὶ
37 καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω τῆς
κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ
ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
- 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ
39 εἰς ἐξ ἐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν
40 αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν | καὶ λέγοντες, Ὁ
καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,
σῶσον σεαυτόν, εἰ Υἱὸς Θεοῦ εἶ, καὶ κατάβηθι ἀπὸ τοῦ
41 σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν
42 γραμματέων καὶ πρεσβυτέρων ἔλεγον, Ἄλλους ἔσωσεν,
ἑαυτὸν οὐ δύναται σῶσαι· ὁ Βασιλεὺς Ἰσραὴλ ἐστίν, κατα-

27-30: Mk. 15. 16-19, Jn. 19. 2-3. 31-56: Mk. 15. 20-41, Lk. 23.
26, 33-49, Jn. 19. 16-30. 34: Ps. 69. 21. 35: Ps. 22. 18. 39: Ps. 22. 7.

answered, " His blood be upon us and upon our children." Then he released Barabbas to them, but he scourged Jesus 26 and delivered Him up to them to be crucified.

The governor's soldiers then took Jesus into the prae- 27 torium ^a and brought together the whole cohort ^b against Him. They stripped Him and put on Him a scarlet cloak ; 28 they plaited a crown of thorns and put it on His head, and 29 a cane in His right hand ; kneeling in front of Him they mocked Him, saying, " Hail, King of the Jews! " They 30 spat on Him and took the cane and beat Him on the head. When they had mocked Him, they stripped Him of the 31 cloak and put His clothes on Him, and they led Him away to crucify Him.

As they were coming out they found a man of Cyrene, 32 named Simon. They commandeered ^c him to carry His cross. When they had come to a place called Golgotha, 33 that is to say, " Place of a skull ", *they gave* Him wine to 34 *drink*, mixed with *gall* ; and when He had tasted it He refused to drink it. Having crucified Him *they shared out* 35 *His garments, casting lots*, and they sat and kept watch over 36 Him there. And over His head they set in writing the 37 charge against Him, " This is Jesus, the King of the Jews."

At that time two robbers were crucified with Him, one 38 on the right and one on the left. Passers-by blasphemed 39 against Him, *shaking their heads* and saying, " You who 40 destroy the Temple and build it in three days, save Yourself, if You are God's Son, and come down from the cross." In the same way the chief priests * mocked also, together 41 with the scribes * and elders,* and said, " Others He 42 saved ; Himself He cannot save. He is Israel's King! Let Him come down now from the cross and we shall believe

^a That is, the headquarters of the governor.

^b A unit in the Roman army, of at least 500 men.

^c The Greek word is a military term meaning " to press into service ".

βάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
 43 πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν αὐτόν εἰ θέλει
 44 αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι Υἱός. τὸ δ' αὐτὸ καὶ οἱ
 45 λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. Ἀπὸ
 46 δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας
 47 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς
 48 φωνῇ μεγάλῃ λέγων, Ἡλεὶ Ἡλεὶ λεμα σαβαχθανει;
 49 τοῦτ' ἔστιν, Θεέ μου Θεέ μου, ἵνατί με ἐγκατέλειπες;
 50 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλείαν
 51 φωνεῖ οὗτος. καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν καὶ λαβὼν
 52 σπόγγον πλήσας ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν
 53 αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται
 54 Ἠλείας καὶ σώσει αὐτόν. ὁ δὲ Ἰησοῦς πάλιν κράξας
 55 φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα. Καὶ ἰδοὺ τὸ κατα-
 56 πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω,
 57 καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι ἐσχίσθησαν, | καὶ τὰ μνημεῖα
 58 ἀνεψώθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων
 59 ἠγέρθησαν· καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν
 60 ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανί-
 61 σθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ
 62 τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα
 63 ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Υἱὸς Θεοῦ ἦν
 64 οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν
 65 θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλι-
 66 λαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ,
 67 καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσηφ μήτηρ, καὶ ἡ μήτηρ
 68 τῶν υἱῶν Ζεβεδαίου.
 69 Ὁσίᾳ δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
 70 Ἀριμαθαίας, τοῦνομα Ἰωσηφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ
 71 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾔτησεν τὸ σῶμα
 72 τοῦ Ἰησοῦ. τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι. | καὶ
 73 λαβὼν τὸ σῶμα ὁ Ἰωσηφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

43: Ps. 22, 8. 46: Ps. 22, 1. 48: Ps. 69, 21. 57-61: Mk. 15, 42-47, Lk. 23, 50-55, Jn. 19, 38-42.

in Him. *He has put His trust in God ; let Him now deliver Him* 43
if He delights in Him ; for He said, ' I am God's Son.' " In 44
the same way the robbers also who were crucified with Him
taunted Him.

From the sixth hour darkness came over all the earth till 45
the ninth hour.^a About the ninth hour Jesus cried with a 46
loud voice, saying, "*Eli, Eli, lema sabachthani?*" that is,
My God, My God, why hast Thou forsaken Me? When some 47
of those standing there heard, they said, "He is calling
Elijah." One of them immediately ran, got a sponge, 48
filled it with *sour wine* and putting it on a cane *offered* it to
Him *to drink*. The rest said, "Let us see if Elijah comes 49
and saves Him." Jesus cried out again with a loud voice 50
and gave up His Spirit. The curtain of the Temple was 51
rent in two from top to bottom, the earth was shaken, rocks
were split, tombs were opened and the bodies of many holy 52
men who had fallen asleep were raised ; and when they 53
came out of the tombs after His resurrection they entered
the Holy City and appeared to many. The centurion ^b 54
and those who were with him, keeping watch over Jesus,
saw the earthquake and the things which were happening,
and they were very frightened and said, "Truly this man
was God's Son!" Many women were there watching from 55
a distance. They had followed Jesus from Galilee and
attended on Him. Among them were Mary of Magdala, 56
Mary the mother of James and Joseph, and the mother of
Zebedee's sons.

When evening had come, a rich man from Arimathea 57
came, Joseph by name, who had himself also become a
disciple of Jesus. He approached Pilate and asked for the 58
body of Jesus. Pilate then ordered it to be given up.
Joseph took the body, wrapped it in a clean linen cloth 59

^a That is, from noon to 3.0 p.m.

^b A Roman officer, in command of a unit of 100 men.

60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὁ ἐλατόμησεν
ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ
61 μνημείου ἀπῆλθεν. *Ἦν δὲ ἐκεῖ Μαριαμ ἡ Μαγδαληνὴ καὶ
62 ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου. Τῇ δὲ
ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν Παρασκευὴν, συνήχθησαν οἱ
63 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον | λέγοντες,
Κύριε, ἐμνήσθημεν ὅτι ὁ πλάνος ἐκεῖνος εἶπεν ἔτι ζῶν,
64 Μετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι
τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ
μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ,
*Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χεί-
65 ρων τῆς πρώτης. ἔφη αὐτοῖς ὁ Πειλᾶτος, *Ἐχετε κουσ-
66 τωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. οἱ δὲ πορευ-
θέντες ἡσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ
τῆς κουστωδίας.

28¹ *Ὅψὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων,
ἦλθεν Μαριαμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι
2 τὸν τάφον. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ
Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν
3 λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
4 ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν. ἀπὸ δὲ
τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν
5 ὡς νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν,
Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι *Ἰησοῦν τὸν ἐσταυρωμέ-
6 νον ζητεῖτε· | οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ καθὼς εἶπεν·
7 δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. καὶ ταχὺ πορευθεῖσαι
εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι *Ἠγέρθη [ἀπὸ τῶν νεκρῶν],
καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν
8 ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. | καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ
μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγ-
9 γείλαι τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδοὺ ὁ *Ἰησοῦς ὑπὴντη-
σεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτη-

28. 1-10: Mk. 16. 1-8, Lk. 24. 1-11, Jn. 20. 1-10

and laid it in his own new tomb, which he had quarried in 60 the rock, and when he had rolled a large stone up to the entrance of the tomb he went away. Mary of Magdala 61 and the other Mary were there, sitting opposite the sepulchre.

On the next day, that is the day after the Preparation,^a 62 the chief priests * and the Pharisees * came together to Pilate and said, "Sir, we remember that that deceiver said 63 while He was still living, 'After three days I shall rise'. Give orders therefore for the sepulchre to be made secure 64 till the third day, lest His disciples come and steal Him and say to the people,* 'He has risen from the dead'; and the last deception will be worse than the first." Pilate said to 65 them, "You have a guard.^b Go and make it secure; you know how." They departed and, together with the guard, 66 sealing the stone they made the sepulchre secure.

After the Sabbath * Day, as the first day of the week was 28 dawning, Mary of Magdala and the other Mary came to see the sepulchre. Now ^c there had been a great earth- 2 quake, for an angel * of the Lord had descended from heaven. He came and rolled back the stone and sat on it. His appearance was like lightning, and his garment white 3 like snow. Those who were keeping watch were shaken 4 with fear of him and became like dead men. Whereupon ^d 5 the angel said to the woman, "Do not you ^e be afraid. I know that you are seeking Jesus who has been crucified. He is not here; for He has risen, as He said. Come, see 6 the place where He lay; and go quickly and tell His disci- 7 ples, 'He has risen from the dead, and He is going before you into Galilee; there you will see Him.' Now ^e I have told you." They went quickly from the tomb, with fear 8 and great joy, and they ran to tell His disciples. And 9

^a The Preparation was the day before the Sabbath. ^b Or, *Take a guard.*

^c Lit., *see.*

^d Lit., *answering.*

^e *You* is emphatic.

10 οὖν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. τότε
 λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε. ὅτι ἡ γὰρ
 11 ψυχὴ μου ἵνα ἀπαλλάξω εἰς τὴν Παλι-
 12 νίαν ἀρχιερέων καὶ ἄλλων ἀπάντων καὶ συναρχόντων
 13 καὶ τῶν πρεσβυτέρων συμβουλίων ἀββόντων ἀρχιερέων
 14 καὶ ἄλλων ἀπάντων ἀββόντων ἐκλήσαν αὐτὸν ἡλὼν
 15 ὅτι δὲ ἄββόντες τὰ ἀργύρια ἐποίησαν ὡς εἰδὼς ἔχοντες. Καὶ
 16 διεκλήθη ὁ λόγος οὗτος παρὰ τοὺς Ἰουδαίους πλεῖστον
 17 τῶν ἀρχιερέων καὶ τῶν ἄλλων ἀπάντων ἀββόντων ἐκλήσαν
 18 αὐτὸν ἡλὼν ὅτι δὲ ἐβδὲκα μαθηταὶ ἐπορεύθησαν εἰς
 19 τὴν Γαλιλαίαν, εἰς τὸ ὅρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,
 20 ὅτι δὲ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ, οὗ δὲ εἰδόντες
 21 αὐτὸν καὶ ἐπὶ τῆς γῆς. πορεύεσθαι εἰς οὐρανὸν καὶ ἐπὶ
 22 τῆς γῆς. πορεύεσθαι εἰς οὐρανὸν καὶ ἐπὶ τῆς γῆς. πορεύεσθαι
 23 εἰς οὐρανὸν καὶ ἐπὶ τῆς γῆς. πορεύεσθαι εἰς οὐρανὸν καὶ
 24 ἐπὶ τῆς γῆς. πορεύεσθαι εἰς οὐρανὸν καὶ ἐπὶ τῆς γῆς.

Jesus met them, saying, "Hail ^a". They came up and grasped His feet, and they prostrated themselves before Him. Then Jesus said to them, "Do not be afraid. Go, ¹⁰ tell My brothers to go away into Galilee, and there they will see Me."

While they ^b were on the way, some of the guard went ¹¹ into the city and reported to the chief priests * all that had happened. They gathered with the elders,* and when ¹² they had conferred together they gave a large sum of money to the soldiers, saying, "Say, 'His disciples came at night ¹³ and stole Him while we were asleep'. And if this comes ¹⁴ to the ears of the governor,^c we shall persuade him and make you free from anxiety." They took the money and ¹⁵ did as they were instructed. This statement has been made widely known among the Jews until today.

The eleven disciples went to Galilee, to the mountain to ¹⁶ which Jesus had ordered them. When they saw Him they ¹⁷ prostrated themselves before Him ; but some doubted. Jesus came and spake to them, saying, "All authority has ¹⁸ been given to Me in heaven and on earth. Go, make dis- ¹⁹ ciples of all the nations, baptizing * them in the name of the Father, the Son and the Holy Spirit, teaching them to ²⁰ observe all that I have commanded you ; and see, I am with you all the days until the consummation * of the age."

^a The normal greeting.

^b That is, the women.

^c Lit., *if this is heard before the governor.*

APPENDIX OF MONEY AND MEASURES

MONEY

- denarius:* A day's wage for an agricultural labourer (18:28, 20:2, 9, 10, 13, 22:19).
assarion: $\frac{1}{16}$ of a denarius (10:29).
quadrans: $\frac{1}{4}$ of an assarion (5:26).
didrachma: 2 drachmas (17:24). Drachma = denarius.
stater: 4 drachmas (17:27).
silver shekel: Greek ἀργύριον = stater (26:15, 27:3, 5, 6, 9).
talent: A unit of weight (30,000 shekels) the money value of which varied according to the metal used (18:24, 25:15-28).

MEASURES

(a) Capacity

- measuring-vessel:* Greek μόδιος = 1·9 gallons (5:15).
seah: Greek σάτον = 2·66 gallons (13:33).

(b) Length

- cubit:* Greek πῆχυς = 17·5 inches (6:27 note).
stade: furlong (14:24).

GLOSSARY

- Angel:* Messenger. Name for a supernatural agent or guardian of an individual or group.
- Apostles:* Persons commissioned and sent on a religious mission.
- Baptism:* A transliteration of the Greek word. This transliteration complies with the rule of the British and Foreign Bible Society. Literally, it is the action of dipping or plunging, then the ritual act of washing with water. Baptism *for repentance* (3:11) implies that the action is the outward sign of a change of mind.
- Blasphemy:* Speaking against God.
- Bread of the Presence:* Literally, "bread of the setting forth". The twelve loaves set forth (that is, offered to God) each Sabbath on a table in the Tabernacle, in the divine Presence.
- Christ:* See *Messiah*.
- Consummation (of the age):* Not the end of the world, but rather the reaching of a climax, in accordance with God's plan. It marks the beginning of a new dispensation, for which existence on this earth is a preparation.
- Covenant:* In the O.T. it was not an agreement between equals, but rather a relationship of lordship and obedience. The shedding of

blood was the sign that it had been entered into.

Demon: An evil or unclean spirit which may possess a man ; the person possessed is called a *demoniac*.

Elders: Jewish elders were teachers of the Law whose decisions on debatable points were handed down as tradition which was observed by the scribes and Pharisees. Sometimes *elders* is more loosely used of any religious leaders among the Jews.

Fall away: See *Offend*.

Flesh: It means " a living creature " (e.g. 24:22), or " the body " (e.g. 26:41).

Gehenna: The name of a ravine south of Jerusalem, which was used for the burning of rubbish. It became a symbol for the place of future punishment.

Gentiles: The Greek word *ἔθνη* is commonly used for nations in general (e.g. 20:25). It is also used for non-Jews in particular, in which case the word is translated *Gentiles* (6:32, 10:5, 20:19).

Gospel, Good News: The same Greek word, but rendered in two different ways.

Gospel: the series of events in the life of Christ which constitute the Good News.

Good News: the message that there has been a fulfilment of the prophetic promises in the coming of the Kingdom of God.

Hades: The Greek word for the underworld, the abode of departed spirits.

Heart: See *Mind*.

Herodians: Partisans and friends of the Herods.

- He who is coming:* A phrase in common use in N.T. times, describing the expected Messiah.
- Holy Spirit:* With or without the definite article, the Greek phrase has been rendered with capital letters and the definite article in English. The Holy Spirit is personal, and is to be distinguished from depersonalised and shadowy conceptions.
- Hosanna:* Originally a Hebrew invocation addressed to God, meaning "Save!"
- Kingdom of Heaven:* The phrase means "The Kingly Rule of God", and is closely associated with Jewish expectations. The word "heaven" came to be used to avoid the mention of the divine name.
- Leper:* In the Bible, a sufferer from a contagious skin disease which rendered him unclean according to the Jewish Law.
- Meek:* The word describes the attitude of lowliness and trust, the opposite of self-assertiveness and self-sufficiency.
- Messiah:* A Hebrew title meaning "Anointed" (as a king or priest), especially of the central Figure in God's Kingdom. *Christ* derives from the Greek equivalent.
- Mind:* In Biblical Greek this word is used for mental perceptions, as well as emotions. Sometimes *heart* is the correct rendering in English (e.g. 15:8), but more often *mind*.
- Offend:* σκανδαλίζω is used in two senses in the N.T. :
 (a) to put off from becoming a believer or Christian;
 (b) to cause a believer or Christian to fall away.

- Only:* An old and frequent meaning of ἀγαπητός (cf. LXX Gen. 22:12). In the N.T. outside the synoptic Gospels ἀγαπητός means "beloved".
- Parable:* Literally a "comparison", then a story drawn from nature or human life to illustrate teaching.
- Passover:* A Jewish feast to commemorate the "passing over" of the Hebrew homes when, as the last plague, the Egyptian first-born were slain (Exod. 13:23f.).
The Feast of *Unleavened Bread* is associated with the Passover in some O.T. passages; leavened cakes, i.e. made from dough to which a piece of fermented dough from a previous baking was added, were prohibited during the Feast.
- People:* The rendering of λαός which nearly always in the Gospels means "the people, Israel".
- Pharisees:* A body of pious adherents of the Law and tradition who held many doctrines at variance with the party of Sadducees. They were commonly inclined to formalism.
- Priest:* Jewish priests were responsible for the daily services and sacrifices in the Temple.
- Rabbi:* Hebrew word. Literally, "my master". Doctor of the Jewish Law. Used as a greeting for the learned and as a synonym with Teacher.
- Rebirth:* This refers to the New Age, when the Messiah will come into His Kingdom.
- Repentance:* A changing of the mind. In the New Testament it also indicates a religious and moral change.

- Sabbath:* The Hebrew and Aramaic name of the Seventh or Holy Day of the Jewish week.
- Sadducees:* An aristocratic priestly party, conservative in doctrine. See *Pharisees*.
- Sanhedrin:* The Greek word means *council*, and is used either for a local Jewish tribunal (10:17), or for the supreme court of the Jews, formed mainly of priests and scribes (26:59).
- Satan:* A frequent name for God's opponent, the chief of evil powers.
- Scribe:* A Biblical scholar and teacher of the Law.
- Secret:* A revelation made to some but withheld from others.
- Sinner:* An offender against the divine Law rather than against a human law.
- Sir:* In the grammatical cases other than the vocative *κύριος* is not used in Matthew as a title for Jesus, and therefore neither is it a title in the vocative. For this reason the rendering *Sir* has been adopted.
- Son of Man:* A literal rendering of the Greek literal rendering of the Aramaic periphrasis for "The Man". It is a title either for Messiah or for the representative Man (the "last Adam").
- Synagogue:* A Jewish religious assembly and the building in which it met. A committee of *officers of the synagogue* had control of all matters concerning the synagogue.
- Teacher:* See *Rabbi*.
- Testimony:* The Greek also means "proof", something which convinces, but which is not necessarily intended as a threat or warning.
- Unclean spirit:* The uncleanness of the possessing spirit is not to be understood in a physical or moral

GLOSSARY

sense. It implies ceremonial uncleanness, resulting in separation from God and the community.

Unleavened Bread: See *Passover*.

Word: The message which Jesus or the Church proclaims (e.g. 13:19).